

THE

# MISSIONARY HERALD.

VOL. XXVI.

APRIL, 1830.

No. 4.

## American Board of Foreign Missions.

*At Thull.*

### Bombay.

PRIVATE JOURNAL OF MR. STONE WHILE  
VISITING THE MISSION SCHOOLS ON THE  
CONTINENT.

February 10, 1829. Left home in the afternoon, attended by Ezekiel, a native Jew employed as a superintendent of our schools, and a Portuguese to take care of our baggage and cook my food. While my effects were conveyed to the boat, I spent half an hour with Mr. Trotter, of the custom-house, by whose kindness a boat was provided for me to Thull. The breeze was fine, and as soon as we had passed out of the harbor, I requested the passengers, all natives, twenty-five in number, to sit down and hear some *good news*, which the superintendent would read to them. They all set down and listened with much apparent interest for nearly two hours, while the tract called "Good Tidings" was read, and while its truths were explained and enforced with much earnestness by Ezekiel. The natives said they never heard of Christ before. They seemed much affected while I preached to them concerning a crucified Saviour, and invited them to look to this Lamb of God, whose blood alone could procure them remission of sin. Though nearly all the passengers were respectable business men, capable of keeping accounts, yet not a single individual could read printed books; a circumstance which I much regretted, as it prevented them from receiving the Holy Scriptures. Native boys are thought to have a good education, when they have acquired such a knowledge of figures as to enable them to keep accounts correctly. Reading printed books constitutes no part of their education. I now speak of the middle and business class of natives. This shows the importance of our mission schools, in which the reading of printed books correctly and understandingly, is made a prime object.

VOL. XXVI

I arrived at Thull at eight o'clock in the evening, and walked half an hour on the beach for religious musing, which was refreshing to body and spirit. The sea-breeze was pure and invigorating; a lofty grove near by was illumined by the wedding torch, and resounded with the music of nuptial festivity, which died away in the roaring surges along the beach; and as I turned my wistful eyes towards home, the lamps of the Bombay light-house seemed dancing on the blue wave; while over the whole scenery the moon diffused an influence, favorable to pious contemplation.

I received a hearty welcome to the hospitality of the *puntogee's* (or teacher's) house, a mean, dirty hut, and seated myself in the verandah occupied as a school-room. The *puntogee* is a Jew. He introduced me to his wife and children, from whom I received their best *salam*, a token of respect shown to superiors. It is made by putting the right hand to the forehead, and at the same time bowing the body near to the ground, and saying *salam*. While my tea was preparing, I wrote on my knee, as the house afforded neither chair nor table. A multitude of natives, men, women and children, called to inquire about the stranger, and take a peep at him; but I felt too much indisposed by the effects of sea-sickness to say much to them.

11. Rose at an early hour, and made an excursion through the village, to converse with the people and distribute books: spoke to several clusters of natives, all of whom gave a listening ear to the tidings of salvation. I did not expect to see females as well as males assemble to hear the Gospel, but was happily disappointed. Found comparatively few readers, and the greater part of these were taught in the school we have in this village. The great mass of the people in Thull will never hear the sound of the Gospel, unless they hear it from the voice of living preachers, or the lips of their children who receive instruction in our school. My breakfast consisted of rice, eggs, and milk. After-

13

wards I examined the school. Thirty-nine boys and nine girls were present; several were kept away by the nuptial celebrations of their friends. Of those present, fifteen or eighteen boys and three girls were readers, most of whom had committed the ten commandments, and a catechism containing a summary of Christian doctrines and precepts. Several who cannot read can yet repeat the commandments and Lord's prayer. This school has been in operation six years, and is under the instruction of a Jew. It is a flourishing school, well worthy of the patronage of the good people of *Gilmanton*, N. H., to whose charity it owes its existence. Thull is a pleasant native village, situated on the sea-coast, twenty miles south of Bombay. It contains more than 3,000 inhabitants, of whom 150 are Jews, 50 Musselmans, and 100 brahmins, and the remainder Hindoos of different castes: I think a female school might be established here. Near noon, notwithstanding the intense rays of a vertical sun, I walked a quarter of a mile to the beach to inhale the fresh air. Had a fine prospect of the forts and islands, and of the lofty hills which lie back of Thull. As I was returning, a respectable native came out of his house, invited me in, spread a cloth and pillows for me to sit upon, and introduced me to his mother and children—his wife being engaged in drudgery in the back part of the house. He discovered not a little pride in having me hear his boy, nine years of age, read a tract and repeat the commandments. He said he could not read himself, but his boy had been taught in our school, and from him he had heard much of our religion.

#### *At Allabag.*

Arrived at Allabag early in the evening, and took lodgings with Samuel, the teacher of our Jews' school in this city. On my way from Thull, I gave books to brahmins whom I met and who asked for them. So I would scatter the good seed by the way side, in hopes that some may escape the devourings of evil birds. The puntogee, a brahmin of the Mahratta school, called with many of his scholars, to pay their *salam* to *sahib*. He buried his wife a few weeks since, and now appears in a thoughtful state of mind. The village of Allabag rings with nuptial celebrations, as did Thull. No less than four splendid processions passed within the space of one hour. These weddings are very expensive, and keep the lower classes very poor. Samuel prepared warm water and washed my feet, according to the custom of the Jews here and in ancient times. This is very refreshing to one, who has travelled the sandy desert through the day. Here I find a chair and a table: these were furnished for the Hebrew school by the mission, the

first, and probably the only ones I shall find in my tour.

12. Had but little sleep, in consequence of the numerous wedding processions, which passed within a few yards of my couch. One of these processions was most splendid: two hundred flaming torches changed the darkness of midnight into the brightness of noon-day. It was escorted by a numerous band of musicians, attended by frequent salutes of a great gun mounted but a few rods from my lodgings. It was the marriage of a young ruler. Before breakfast, I made an excursion, accompanied by Ezekiel, spoke to several companies of from ten to thirty persons, and gave books to such as desired and could read them. During the morning examined our Mahratta school, under the instruction of a brahmin: present 71 scholars, including five girls: 25 were readers, most of whom had committed the commandments and catechism. I had an application for a girls' school to be established here. The boys' school room is commodious, open on three sides. It would make a convenient chapel where the Gospel might be preached daily to hundreds, had we a preacher to stand there. I think Allabag presents an inviting field for a permanent mission. It is situated on the sea-coast, 25 miles south of Bombay, and four south from Thull; lying open to the sea, beneath the shade of lofty cocoa-nut trees. It is the capital of the native prince, a place of considerable business, containing about 12,000 inhabitants, all Hindoos with the exception of about 150 Jews, 150 Mussulmen, and 300 Goozoret. It has several Hindoo temples, and one mosque. Afternoon, examined the Hebrew school, which contains 25 boys and six girls. Though this school has been in operation only three and a half months, it has already 20 scholars who begin to read easy lessons in Hebrew. All these are Jewish children; and a more interesting group of children I have not seen in India. The little Jewesses are fine looking girls, for this climate.

I made several excursions through the streets, and found many who were ready to hear what I had to say, and to receive books. Their great men in the civil department all treated me politely. Found a few brahmins, who were disposed to cavil and oppose; but as I did not well understand their objections, and had no time for a long argument, I requested them to hear what I had to say, and then judge whether it was good or not. I find that the tract called "The Three Worlds," written by Mr. Hall, silences them when they endeavor to maintain that they see and worship the true God in their idols. This, and one entitled "Glad Tidings," written by Mr. Newell, confound the brahmins very much.

*At Nagav.*

13. Left Allabag for Nagav at sunrise, where I arrived at eight o'clock, having walked four miles—found the school assembled. While my breakfast was preparing, I examined the two upper classes, and after breakfast the other two classes; 49 scholars were present, including seven girls. Only 13 were able to read. The school has been in operation but four months under the present teacher. On the whole, I think it promising. Nagav is situated on the sea-coast, equally distant from Allabag on the north, and Ravadunda on the south. The place is celebrated for the number of its learned brahmins. Having examined the school, I took my seat in the verandah, and, having placed a pile of books by my side, began to write. I soon had a multitude of natives, mostly brahmins, around me, desiring books. Having heard them read, I conversed with them respecting Christianity. I gave books to those who promised to read them, and set thus from eleven o'clock till three in the afternoon, conversing and distributing books. One venerable looking brahmin, after having listened to the reading of the tract called "Glad Tidings," and my remarks upon it, said it was all good, and at the same time presented me with a fresh cocoa-nut, as a token of his respect and friendship; which I reciprocated by giving him a copy of John's Gospel, and "The Three Worlds." In my excursion through the village, several brahmins, on seeing me approach their houses, came out and requested books, and showed me very marked respect. A brahmin, who is the teacher of young brahmins preparing to officiate as priests in the temples of idolatry, requested four copies of Matthew's Gospel, equal to the number of his present pupils. He said he would have them read in them daily. On my expressing a doubt of his sincerity, he left me, but in a short time returned, accompanied by four fine looking young brahmins nearly men grown, and introduced them to me as his pupils. They expressed a wish to receive the books. I gave them four copies of Matthew, two copies of the ten commandments, one copy of the Three Worlds, and one of Glad Tidings. It was with regret that I was obliged to leave Nagav so soon, as it seemed a promising field of labor. I did not leave it, however, till I had put in circulation more than 100 tracts and portions of Scripture, and proclaimed the name of Jesus in the ears of hundreds.

*At Ravadunda.*

Left Nagav at five o'clock for Ravadunda. On my way ascended a mountain a little southeast of Nagav, from the summit of which I had a fine prospect of the surrounding country, and of the ocean. On

the west, between the mount and the sea, beneath lofty groves of cocoa-nuts, were the villages of Ravadunda, Nagav, Allabag, Thull, and several smaller ones stretching from north to south more than 18 miles. Between these villages and the range of mountains on the east, were extensive rice fields. Bombay was in sight, 25 miles to the north. The scenery was diversified;—the towering palm trees; mountains of fanciful shapes; paddy fields, with their meandering streams; lofty groves of cocoa-trees in living verdure; the blue ocean, on whose bosom white sails were expanded; fortified isles; splendid temples and sacred tanks, scattered through the whole, built by devoted pagans, to gain a passport to the heaven of India—all these things were presented in one view. The mountain air was cool and exhilarating.—I arrived at Ravadunda at seven, r. m. On entering the village, we met a host of brahmins on the trot to the lower end of the town, to receive the bridal offerings which were made that day to the brahmins.

14. At sunrise, I took a long walk on the beach to inhale the refreshing breeze. From eight until eleven I examined the Jewish school supported by the Jews Society in Andover, Mass. Ninety scholars were present; of these 40 are readers: three are girls. This school is flourishing. The puntogee is a Jew, very large and fleshy. He is a man of considerable talent, and commands respect from both Jew and Gentile in this place. His name is Isaac, and his wife Rebecca is the most interesting native female I have found in India.

In company with the puntogee and Ezekiel I visited, in the afternoon, the ruins of the once splendid city of the Portuguese. It is situated on the south side of the native town, surrounded by massy walls forty feet high, on which are still mounted several large cannon. Without the walls, on the north, is a large trench, thirteen rods wide and fifteen feet deep, now dry. On the east and south is the river, and on the west is the sea. I surveyed the interior. Only a few persons reside there to dress the fruit trees. The thousands who once lived there have passed to the land of oblivion, and owls, serpents, and jackalls have taken possession. I counted the ruins of seven churches: the outer walls of most of them are standing, and the towering domes of two remain entire. One of the churches covered more than an acre of ground, and was once overlaid with gold within. Numerous and beautiful sculptures still appear on the walls. The half demolished walls of a long chain of houses remain. One would have thought that those massy walls of stone, and cement more durable than stone, would have for centuries bid defiance to the rapacious hand of time. But in the

guard tower at the entrance from the river, I found the date of their existence on an iron table in the walls. They were erected in 1577. How perishable are those monuments, which are erected at an expense sufficient to send the Gospel through the world, to perpetuate the memory of some illustrious or ambitious man. Faithless to their trust, they are soon scattered to the winds of heaven.

Ravadunda is situated beneath the shade of lofty cocoa-nut trees, thirty miles south of Bombay; and between the two places boats pass daily. The village is about one mile square, containing between twenty and twenty-five thousand inhabitants. Of these 150 are Jews, 300 Mütssulmen, five Roman Catholics, 200 Goozooret, and 300 brahmins. The Hindoos have five large temples, and nearly as many small ones as there are families. Mohammedans have three mosques. It is a place of considerable trade, as it is situated at the mouth of a river large enough to afford an easy communication with the interior. There are three schools in this village. The mission school contains about 15 boys. There is a Hebrew school containing 30 scholars, under the patronage of the Madras Jews Society.

15. Sabbath evening. Have spent this Sabbath very differently from any preceding Sabbath since I have been in India. Far away from the sanctuaries of God and Christian worshippers, without one kindred spirit to unite with me in prayer and praise, I sat down and wept as mine eyes beheld this great village wholly given to idolatry. I have spent the day actively, and I hope not in vain. At eight in the morning I had the first three classes in our school assemble at the school-room for the purpose of Christian instruction, and spent four hours in hearing them read the New Testament, repeat the catechism and commandments, and in explaining to them what they read and recited. Sixty boys and several girls were present. A large number of natives assembled around the school-room to observe what was going on. To such as could read I gave books, and I preached to all the Gospel of the grace of God. At the close of the exercises, the scholars united in singing a Christian hymn, which they had committed to memory, and then repeated the Lord's prayer. The scene was truly interesting, and showed the importance and happy influence of our mission schools. I could not regard it but as the little leaven, which is, by the blessing of God, to leaven the whole lump. The heavenly light, which has begun to shine in this pagan village, is destined to disperse the darkness of paganism, and usher in a brighter day. But suspending this Christian school (and such is the character of all our schools) you extinguish the torch of heavenly truth, which has already begun to shed a

cheering influence over this benighted village. At four p. m., went out among the people. In my excursion visited the Hebrew school. Was almost charmed to hear the children read, or rather chant, the Psalms in Hebrew verse. One sung a verse, and then another, in rapid succession; and their voices, though varying in tone and modulation, were yet in perfect symphony. I listened to their songs nearly half an hour.

The evening I spent in conversing with natives from two distant villages. Received a request from the leading men at Bera-ward village, in which there is a small garrison of European soldiers, to establish a school there. This village is eight miles up the river towards Rohay. The person who applied to me says, that 60 boys and several girls would soon attend the school, and that children from three small villages near together would come, as there is no school nearer than Ravadunda. I purpose to visit the place to-morrow, if practicable, and ascertain the importance of the application, compared with others we have received. Oh that I had the thousandth part of the resources of the American churches: then would I establish schools in all these pagan villages, which, like so many springs of living water breaking out in a wild desert, would soon, by the blessing of God, change this vast moral waste into the garden of the Lord.

16. My slumbers were broken by the same Hebrew melody with which I was charmed yesterday. At early dawn the children of the Hebrew school had assembled at the school-room, but a few yards from my lodgings, and were chanting the morning song of the sweet singer of Israel—which is thus rendered by Dr. Watts:

"Lord, in the morning thou shalt hear  
My prayer ascending high;  
To thee will I direct my voice,  
To thee lift up mine eye." &c.

Oh that the feelings of their hearts were in unison with the sentiment of their song. After breakfast spent two hours in the school, giving Christian instruction. It was truly good to see the children listen with seriousness to religious truth. Several of the larger scholars have a good understanding of the principles of the Christian religion. They acknowledge their belief in its truth, and say it is wrong to worship idols: yet what can they do? They must do as their fathers do.—On leaving this school, I received many presents of fruits and sweetmeats from the natives; and while the natives are loading me with their presents, in exchange I endeavored to impart to them the bread of life.

Left Ravadunda in a little boat for Rohay, twenty miles up the river. How vexatious it is to have any thing to do with natives, when haste is necessary. Instead of being comfortably seated in a large sail-



boat, as was promised me on Saturday, I was constrained to sail up the river in a hodee; and instead of sailing at one o'clock, I did not get away till four; and instead of having three men to row, we had but one and two little boys, with wind and tide against us. But I turned my thoughts from these vexatious things to contemplate the goodness of God in the scenery around. The river here was one mile wide, running from east to west. The south bank was lined by a beautiful range of mountains, covered with lofty trees and green shrubbery. On the north bank the village of Choule extended several miles beneath the shade of cocoa trees. Back of this was a range of broken mountains of curious shapes, on one of which a celebrated Hindoo temple rose to view. Far to the east, just beneath the rising moon, were the Ghauts. At half past five we arrived at the foot of the mountains where the river takes a serpentine course and winds its way between high ridges. A ragged sail two yards square was unfurled, but, as the wind died away, it quickened our pace but little. There were nine souls in the boat, to whom Ezekiel read tracts. A boat was in company, filled with women and children, on their way to celebrate a wedding at Bereward. The delay of the boat prevented my visiting that place. At nine, stopped at a small village, procured water and wood, took tea in the hodee, and proceeded on at ten. Had my mattress spread in the bottom of the boat, on which I slept till we arrived at Rohay, about midnight, and on awaking found myself shivering with cold. After much trouble we found the teacher's house, in which, though smoky and dirty, I was glad to be inclosed from the damp chilling air.

#### *At Rohay.*

17. Awoke at day break, and took a walk round the village, which is situated on both sides of the river, at the head of navigation. The inhabitants are principally agriculturalists, and have considerable herds of cattle. This village, like most native villages, has the aspect of poverty and filth, the genuine result of Hindooism. The females appear more degraded here, than in the villages on the sea-coast which I have already visited. They are wretched beyond description. After breakfast visited the school. More than half of the village south of the river, where the school is located, was reduced to ashes yesterday, and the poor natives turned out of their homes. This melancholy catastrophe prevents half the scholars from attending the school to-day. Only 28 scholars were present, but their examination was satisfactory. A young brahmin who instructs the brahmin boy's school, applied for books to be read in his school, and asked me to

visit it, which I did, and gave him copies of all my books. He promised to hear his scholars read them daily until they had read them through. I would improve every opportunity to cast a little salt into the *fountains* of brahminical learning. Let these be purified, and the streams will be of course pure. I am more and more persuaded, that before there will be any very great revolution in the religion of India, the brahmins must be brought into contact with divine truth.

Having distributed as many books as my time would permit, I left Rohay at three p. m., for Parlee, twelve miles distant. I rode on a little native horse fancifully caparisoned, and my attendant rode a bullock. We travelled over sandy plains and rocky mountains, at the slow pace of two and a half miles an hour. The heat was scorching while passing over the sandy plains, but when we ascended into an opening between two high mountains on the east and west, the sun had disappeared behind the latter, and we had a cool shade. We met several travellers going from village to village; many of them women, bearing heavy burdens upon their heads. Some were sleeping under the shade of trees. By the wayside idols were occasionally to be seen, of stone, painted white and red, to which the superstitious natives present their offerings. Arrived at Parlee at seven, much fatigued, and took lodgings under the roof of a Jew.

#### *Ascends a Mountain.*

18. Rose at half past five, and in company with the teacher of the school, a brahmin, Ezekiel, and the Jew at whose house we lodged, set out to ascend the celebrated mountain just back of the village. In ascending the mount, we first had a gradual rise for one fourth of a mile through a beautiful grove of fruit trees; then it became steep, over rocks thinly covered with earth and long dry grass. Having ascended nearly half a mile further, we came to bare rocks, which we were obliged to climb almost perpendicularly by a zig-zag course, foot-steps being hewed in the rock. I went trembling along, holding the brahmin's hand, as one slide or misstep would have precipitated me hundreds of feet down a rocky precipice. Having ascended half a mile further, we arrived at the lower gate of the fort. From this we ascended fifty steps cut out of a solid rock, that brought us to a once splendid, but now demolished wooden house, at the door of which a pile of cannon balls and two guns were placed. How these could ever have been brought up this steep mountain, is a wonder to me. The walls of the lower fort surround the mountain, and are built on the edge of the rock, which juts over, and is from 50 to 150 feet

high. The walls are from twenty to thirty feet high, built of hewn stone, cut out of the rock which forms a second elevation of the mountain. From the top of the walls of the lower fort to the second elevation of the mountain, is a space of one rod nearly level. In the side of the rock composing the upper elevation are ten large tanks filled with excellent water, excavated at equal distances round the mountain. There are, also, several other large excavations for storehouses. The brahmin told me which were for grain, which for salt, which for taree, (i. e. a spirituous liquor,) &c. We then ascended another flight of stairs cut out of an almost perpendicular rock 200 feet, to the summit of the mountain. This, too, is enclosed by high walls. The summit is about one fourth of a mile long, and from five to thirty rods wide. Here stand a Mohammedan mosque and Hindoo temple, with a sacred tank; and several images carved out of the rock stand here and there. This place was formerly the resort of thousands of pilgrims; and now, in November, about 500 men, women, and children, ascend this difficult and dangerous mountain on pilgrimage. By whom and when these wonderful walls were erected, I did not learn. The mountain is about 4,000 feet high. From the summit we have a commanding prospect of the surrounding country, diversified with mountains, rivers, and plains. The ocean is discernible fifty miles distant. At a little distance from the foot of the mountain is a boiling spring, which the brahmin says is produced by the god Ram. We were two hours ascending the mountain, but descended more rapidly. We saw a tiger far down the east side of the mountain. As we hurled several large stones which bounded down the sides of the mountain till their fragments scattered like shot in the tops of the trees, the tiger howled, and bounded from tree to tree with immense leaps. Many tigers are in the mountain forests a little to the east of us. Descending we found several women half way up the mountain cutting grass. They stick to the rock like spiders. On our way to our lodgings we passed the great temple of the brahmins. The brahmin led me to the door, and I was permitted to look into the "chamber of imagery," but not to pollute it with my footstep. While we stood at the door, three females, brahmines, were walking round the temple. As they passed the door, they turned their heads, putting their hands to their foreheads, and bowed to the idols within without stopping. They had long strings of beads in their hands. Their devotions consisted in going round the temple as many times as they have beads. The brahmin told me it required five hours to perform this religious service.

[To be continued.]

## Ceylon.

EXTRACTS FROM THE JOURNAL OF MR. POOR AT BATTICOTTA.

(Continued from vol. xxv, p. 313.)

THE reader will recollect, that the extracts from Mr. Poor's journal in the last number were of an earlier date than those which appeared at pp. 311—313 of vol. xxv.

Mr. Poor, in the introductory paragraphs to the following extracts, mentions the reception of various articles of philosophical apparatus from London for the use of the seminary.

April 7, 1828. Most of the members of the seminary returned punctually at the close of the vacation. The course of studies for the ensuing term will be, in most respects, the same which was mentioned in the last quarterly notices. J. Crane, J. Pringle, and T. Hedges have recently been dismissed by the visiting committee for great irregularity in their attendance, and consequent deficiency in their studies. While multitudes are coveting the privileges enjoyed by the members of the seminary, we are resolved that none but those who are *quite worthy* shall continue to enjoy the boon designed for them by their liberal benefactors in America.\*

### Remarks upon the Tamulian Year—Astronomical Observations.

11. It being new year's day among the Tamulians, the several classes in the seminary, agreeably to an arrangement made last term, spent the whole day in literary contests, as a substitute for the cocoa-nut games which at this season engage the attention of the natives of all classes. All were pleased with this new method of spending the day, especially those who obtained the premiums promised to such as should excel. The Tamulian year is the sidereal year. I have not yet met with any person who has any knowledge of the solar or tropical year of the Europeans. The Tamulian year consists of 365 days, 6 hours, 12 minutes, 24 2-3 seconds. The year commences the instant the sun comes into the first point in the constellation Aries, which, as I am informed, happened this year at 44 1-2 minutes after 9 o'clock, A. M. By references to the sun's place in the ecliptic at that moment, the origin or commencement of

\* Crane was soon after re-admitted on condition of paying for his board. In our proceedings on this subject, we endeavor as much as possible to set the benefactors of these youths in judgment upon their beneficiaries, and act according to what we presume would be their decision, were they here upon the spot to give us counsel.

the Indian zodiac may be distinctly ascertained; and as the whole is divided into twelve equal parts, each of which is subdivided into degrees and minutes after the European method, it is easy to compare the situation of the sun, moon and planets, as given in the European and Indian calendars. On comparing the length of a sidereal year, as stated in our system of astronomy, with that given above, it appears that the latter is three minutes and 12 2-3 seconds longer than the former. It is, however, annually approximating to the true time. The excess at present in the length of the year, is owing to the peculiar method, by which the commencement and length of the Indian year is determined, a particular account of which may be seen in the 6th volume of the *Asiatic Researches*, page 554—588. The article here referred to, contains a description of the most ancient and approved system of astronomy, called the *Suria Sid-danta*, now extant in India, and it is well worthy the attention of all who, like myself, have been greatly surprised at the statements contained in "Robertson's Ancient History of India," relative to the high attainments in astronomy made by the Hindoos more than four thousand years ago. See Robertson's *History of Ancient India*, page 341, Appendix.

19. Within a few days past, we have made much use of our new telescope in viewing the heavenly bodies. We have frequent and pleasing views of the satellites of Jupiter and Saturn, of Saturn's ring, and of some of the planets which are but partially illuminated. These have made a deep and salutary impression upon all in the seminary, but especially upon those who have attended to the subject of astronomy. A remark made to me by one of the students is doubtless expressive of what is felt by many. "Sir," said he, "you have often told us of these things, and we have learnt them in our books, but we always had some secret doubts whether they were so or not; but now we see with our eyes, and know that they are true." Another boy, however, as I have since been informed, suggested, in the true spirit of a Tamulian, that the instrument might perhaps be fitted in a manner intentionally to deceive those who look through it. This is the opinion of the learned men around us, who have heard the reports of the telescope. Aromooogum, a man of considerable learning, who has been much employed at the station as an overseer of the workman, appeared to have the same suspicions, and has repeatedly been to make observations that he might fully satisfy himself as to the existence of Jupiter's satellites and their change of situation. Though he is a man very unwilling to trust his senses in any point that contradicts his preconceived opinions, he has felt obliged to acknowledge that

Jupiter has satellites which are constantly changing their situation, that the moon is a convex body, and that there are spots in the sun. He cannot, however, perceive any evidence that the earth is round, or that it is in motion, although his attention has often been directed to the evidences adduced in support of these phenomena.

*Proceeding in reference of one of the Hindoo Sacred Books.*

28. From the reports weekly given by the church members respecting their intercourse with the people, it appears that the former are much reproached for their supposed ignorance of the Tamul religion, and are often told that if they were well acquainted with Cunda Puranum (a popular work which is usually read, or rather sung, at most of the temples throughout the district,) they would never spend their time in making known Christianity, but would stand firm in the religion of their fathers. So much has been said by the people on this subject, that it has been thought expedient to introduce the book into the seminary, and have it taught to a select number that it might be universally known to the people that we are acquainted with what they consider to be the sacred mysteries of their religion.—The book here referred to is one of the eighteen puranums, which are held in great repute throughout India, and are constantly referred to by almost every writer on India literature and religion. It contains a history of the god Cunden, who is the second son of Paramasevan, the third in the Hindoo triad. It was originally written in Sanscrit, but translated into Tamul in elegant verse, which none but the learned can understand. As soon as it was known to the Tamul schoolmaster, who has been in the service of the mission for more than ten years, that I intended to introduce Cunda puranum into the seminary as a class-book, he immediately informed me that there were insuperable objections to his teaching it—that as the puranum was one of their most sacred books, it should be taught only in sacred places, but that our premises were, in the estimation of the people, polluted, inasmuch as beef is eaten here, and persons of all castes permitted to come to the station; that it is impossible to perform those ceremonies here which should ever precede, accompany, and follow the reading of that book; that the members of the seminary were unfit persons to be instructed; and finally that, though these objections had but little weight in his own mind, he could not, and would not subject himself to the odium that would every where be cast upon him by the people. I by no means expected he would take such a stand, and it is the more to be regretted as he is the only person attached

to the mission who is fully competent to teach the puranam. I thought at first I should be obliged to overrule his objections, but found that he preferred to leave his employment, though quite dependent on us for support, rather than to serve as a teacher in that branch.

29. Quarterly meeting of the Bible association. Five or six members of the seminary gave addresses as usual on the occasion. Bailey, in his address, drew a contrast in several particulars between the Christian and Tamul Scriptures, referring especially to Cunda puranam. I pursued the subject and proposed some pointed questions to the schoolmasters present, particularly to the schoolmaster at the station, referred to in the preceding notice. In self-defence he observed, that the Cunda puranam does not contain the more important principles of the Hindoo religion; that these are found only in the Battrums and Argumums, books of a superior order, written in the Sanscrit language, and that he considered the puranam to be a fiction of the poets. The attention of the audience was immediately directed to this last remark, and a feeling of disapprobation was expressed by many to what had been said by the schoolmaster.

30. The schoolmaster, it seems, has received considerable abuse for the concessions he made yesterday at the meeting of the Bible association. He remains quite firm in his purpose not to teach the puranam. He consents, however, to assist privately any one in the seminary whom I may appoint as teacher of a class. I have therefore concluded to appoint Whelpley, as he already has some knowledge of the puranam, and is able, by the schoolmaster's assistance, still further to qualify himself for the business of teaching.

May 1. Having obtained from Mr. Knight, Church missionary at Nellore, a part of Cunda puranam rendered from the high poetic dialect into plain Tamul, I have determined, after much hesitation, to have it read in the hearing of all the seminary. Held an introductory meeting this evening for the purpose, and stated, at some length, the reasons for not having previously introduced this book into the seminary, and also the reasons for introducing it at the present time. A disclosure of feeling which I did not anticipate was made at this meeting. Some were evidently afraid, and others ashamed to have the book read in such a place and under such circumstances; while others expressed much pleasure that the sacred mysteries of Cunda puranam were to be brought forth to the light. Nearly all in the seminary were instructed from their earliest years to reverence this book even far more than most children in Christian countries are taught to reverence the Bible; but very few of them, however, have heard it read, or know much of its contents.

2. At our weekly season of reading on Friday noon, we are at present engaged in an abridgment of the Bible in Tamul, written on the plan of Bickersteth's Scripture-Helps by the Rev. Mr. Rhenuius of Palamcottah. At this meeting, a member of the seminary stately sings a portion of a book of songs, written by a native Christian, a poet of some eminence, now living at Tanjore. In these songs the writer makes an able exposure of the folly and absurdity of idolatry as it exists in this country, and inculcates in a pleasing and forcible manner the doctrines and duties of Christianity. The poem, which fills a volume of considerable size, was written, as we are informed in the introduction, in imitation of the song of Moses, contained in the 32nd chapter of Deuteronomy.

9. The report which has gone abroad that the Cunda puranam is in the hands of the missionaries, that some traitor has given a version of it in the vulgar dialect, and that it is actually read in the seminary, has occasioned no small stir among the defenders of heathenism in this vicinity. It is intimated by some, that we must expect that the god Cunden will show some marks of his displeasure towards us for this profanation of their sacred writings. It has been known for nearly a year past, and has awakened the fears of many, that we have in our possession a copy of the work in the poetic dialect, but it was not supposed that any one would dare to assist us in construing it. The young man in the service of the mission at Nellore, who made the version above referred to, brought himself much reproach from the people, and finally felt obliged to relinquish the work he had taken in hand. It will, however, be carried forward by others.

9. Last evening held a second meeting for reading Cunda puranam. At the first meeting, I gave notice to the students, that it was at their option whether to attend or not. Several who attended the first meeting were absent on the second. In view of what was about to be read, I took occasion to give solemn warning to all present against the sin of unchastity and its kindred enormities, and showed them by reading several of the most pointed portions of Scripture on the subject, that these sins are to an alarming degree ruinous to the bodies and souls of men. Having in this manner prepared the way, I caused to be read a selection of passages from the puranam, from which it must clearly appear that obscenity is one of the most prominent features of the book, and that it is impossible it should be heard and understood without debasing the mind and corrupting the manners of all who hear it. I then appealed to those present, and inquired what they supposed must be the effects of the practice which prevails



throughout the country of statedly reading this book at the temples. No reply was made, nor was any necessary; their countenances were a sufficient indication of their opinions and feelings. As I did not intend again to bring the subject distinctly before them, I stated without reserve all I had to say on the subject, by way of comment, advice, and warning.

When this book is read at a temple, the reading continues daily with a few interruptions during a period of three months. The audience consists generally of adults of both sexes, a large majority of whom are females. Those who attend at the first reading, usually continue through the course. Their attendance is often the result of vows made in seasons of affliction, or for the purpose of procuring some temporal favor from the god Cunden.

In the introduction to the work it is stated, that whosoever becomes well acquainted with it, will obtain great rewards in this world, and the blessedness of the gods after death.

10. Learn that many in the seminary have determined not to attend the meeting for hearing Cunda puranum read. Some assign one reason, and some another, for not attending. Fear and shame evidently influence many.

13. There is at this season a pearl-fishery at Aripo, on the coast of Ceylon. It is customary for the natives who go thither "seeking goodly pearls," to consult the astrologers previously to their leaving home. At our meeting for expounding the Scriptures this evening, some allusion was made to the subject of astrology, which gave occasion for several present to state many cases, which have recently occurred among their relatives and acquaintances, in which the result was directly contrary to what the astrologers had led them to expect. These statements gave rise to many remarks, which seemed to produce a salutary effect upon all present.—The astrologers of course show much wisdom and cunning in saving their credit, when they "guess" wrong.

14. I learn from Niles, who visited the bazar this morning to distribute tracts, that many sad predictions are given out by the brahmins and others against all in the seminary who are now learning Cunda puranum, and against the missionaries who are the cause of this calamity.

16. Held the third meeting for reading Cunda puranum. As but very few attended, I thought it best to discontinue the meeting; but that we might close the business in as public a manner as it had been commenced, I requested all the members of the seminary to attend for the last time on this occasion. I then directed a selection of passages to be read which exhibited in a striking manner the wild extravagance of the book, considered merely as a poetic fiction. The following are fair specimens on this point. The author observes,

VOL. XXVI.

"that the sun, moon, and planets, being unable to pass over the towers on the east and west sides, always pass through the gates." In the city is a golden tree, "the shade of which always remains; the branches are also gold, the sprouts and leaves are red coral, and the flowers are gems." In the same city is another wonderful tree, as our schoolmaster has gravely informed me, which casts no shade at any time! This is indeed true, as I have learnt from subsequent inquiries, but the miracle ceases when it is known that the tree is so situated as to be itself constantly shaded.

Such statements as the preceding place the influence of the seminary in a very interesting and convincing light; and it is delightful to contemplate the results, which must inevitably follow from the long continuance of such assaults upon the old and rotten fabric of heathenism.—Mr. Poor added the following postscript to his letter:

May 23, 1829. I am sorry I cannot keep pace with the months, in sending you notices from my journal. I own that I often excuse myself by the consideration, that it is more important to *do* the work that presses upon us, than to stop to tell what is done. I have recently received a fresh impulse in the blessed work of preaching the Gospel, as even the learned men around us feel obliged to listen to what we say. This is rather a new state of things.—I wish I could meet with some of those gentlemen who promised to make donations to the seminary *conditionally*. After they should hear our statements and remarks, they could not be considered Arons and Hurs, if they did not come forward and hold up our hands. D. POOR.

## Sandwich Islands.

OHU.

In a letter, dated Aug. 18th, 1829, Mr. Chamberlain states, that the press was diligently employed. Mr. Richards had translated the Acts of the Apostles, and prepared a Scripture tract from Exodus comprising most of the book. These were at that time in a course of publication, under the superintendence of Mr. R., who had come to Honoruru for that purpose.

*Part taken by the young king in the dedication of a church.*

Mr. Chamberlain, in the same letter, describes the conduct of the young king, now 16 years of age, at the dedication of a church in Honoruru, on the third of July last. Whatever may be the appearance of this youthful ruler in future times, the proceedings here related with

conscientious accuracy must be regarded as very remarkable.—His sister is younger than himself, and is a member of the church.

The day was one of unusual interest to us all. The large new meeting-house, built by order of the government, was opened for public worship, and solemnly dedicated to God. It is in several respects the best of the kind in the islands; 196 feet long, and 61 broad, completely floored with rush mats, and furnished with a pulpit that very highly ornaments the house, and no clergyman would be ashamed to ascend one like it in any of the most favored cities of England or America. Much preparation was made on the part of the king and chiefs to appear as a Christian and civilized people, and it was impossible that any one should be a witness of the scene which that day presented, and not be filled with astonishment at the advance which civilization has made within the short space of nine years.

Probably not fewer than 4,000 persons were present, including most of the great personages of the nation. We were exceedingly gratified with the appearance of the king on this occasion, and also of his sister, the princess Harieta Keopuolani.\* An elegant sofa covered with satin damask of a deep crimson color, had been placed for them in front of the pulpit. The king in his rich Windsor uniform sat at one end, and his sister in a superb dress at the other. Before the religious services commenced, the king arose from his seat, stepped to a platform in front of the pulpit directly behind the sofa, called the attention of the congregation, and, addressing himself to the chiefs, teachers, and people generally, said, that this house, which he had built, he now publicly gave to God, the Maker of heaven and earth, to be appropriated to his worship; and declared his wish, that his subjects should worship and serve God, obey his laws, and learn his word.

The religious exercises were appropriate; and when these were closed, the princess arose from her seat, and, taking her stand upon the platform, called the attention of the chiefs and people anew to what her brother had said, and exhorted them to remember and obey. She said God was the King above, to whom they should give their hearts and render constant homage.

At the closing exercise of the occasion, the king stood up, and saying *E pule kahou*, (let us pray,) addressed the throne of grace. In this act of worship, using the plural number, he gave the house anew to God, acknowledged him as his Sovereign, yielded his kingdom to him, confessed his

sinfulness, prayed for help, for teaching,—supplanted his mercy as a sinner, a great sinner, needing mercy, pardon, and cleansing,—prayed to be preserved from temptation, and delivered from evil. He prayed for the different classes of his subjects; for the chiefs, teachers, learners, and common people; for the missionaries, and foreign residents; and concluded, in a very appropriate manner, by ascribing unto God the kingdom and the power and the glory to the world everlasting.

#### Death of a Chief.

The Lord has visited us with an afflictive stroke, by removing one of the pillars of our church, *Opiia*. She died on Saturday morning, Sept. 12th, and was interred on Sabbath afternoon. She had been ill several months of an affection of the liver, accompanied by dropsical symptoms.

This woman was sister to Kaahumanu, and also to Kuakini, governor of Hawaii, commonly known by the name of John Adams. She had long been a firm friend of the mission, and her life, so far as it is known, adorned her Christian profession. She has followed Keopuolani and Karaimoku, it is hoped, to a world of purity and endless bliss.

#### TAUAI.

#### Progress of Education.

When the summary of schools in the Sandwich Islands was given at p. 182 of the last volume, no statement had been received respecting the schools at Tauai. A joint communication from Messrs. Whitney and Gulick, the resident missionaries of the island, furnishes the information necessary for a complete view of the schools as they were towards the close of the year 1823.

The whole number of scholars on that island, as was ascertained by a particular examination, was 2,873. And this, being added to the 43,152 in the schools of the other islands, will make the whole number of scholars, at that time in the mission-schools of the Sandwich Islands, *forty-six thousand and thirty*.

The letter above referred to relates the following facts:

There are 74 schools in this island, taught by as many native teachers. The school-houses are generally much the best and most spacious buildings in their respective villages. Several of them are at least 80 feet long and 36 broad. The people seldom remain longer than two hours in school. They usually assemble twice a day; sometimes at six o'clock in the morning, but more generally at 8, and again between 3 and 4 in the afternoon. The teachers are appointed by the missionaries, after an ex-

\* The name by which the princess has been chiefly known, is *Nahi-ena-ena*. At her baptism she took the name of her mother, and joined it to the name of Mrs. Stewart. Ed.

amination; and in case of improper conduct, they are rejected by the same authority. They have generally been supported, or nearly so, by the head-man in their respective neighborhoods. This has been done by the governor's orders. He has recently directed that there be given to each teacher a piece of land, from which, with a little labor, he may obtain a supply of food. As a body, the teachers are the most moral and most intelligent young men on this island. And they appear to be usually respected and esteemed by the people. One fact may serve to illustrate the preceding remark. When persons from a distant village, or those with whom we are unacquainted, wish to be married, it is customary for them to bring their teacher to testify that they are not already married, or that such a connection is not on other accounts unlawful.

Simeon, George Sandwich, and another native have been appointed school visitors. They ascertain whether the school regulations are adhered to, and report to us whatever they consider improper. The governor and his wife exert a very salutary influence upon the schools. Although much, *very much* remains to be done before this people will be properly enlightened, still we may and will rejoice, that many who were recently enveloped in thick darkness, are now beginning to read, in their own language, "the wonderful works of God."

#### *Religious Inquiry among the Natives.*

The subjoined interesting notices are taken from a letter of Mr. Whitney, under date of July 24, 1829.

I have now work enough, and that of the most delightful kind. It is pointing sinners to the Lamb of God, and conducting pilgrims along the road to glory. For several weeks past, there has been an unusual attention to religion here. Our public meetings are generally crowded to overflowing. In most persons there appears to be a spirit of inquiry; in many a deep and awful sense of the presence of God as the enemy of sin, and of their own sinfulness. Some are rejoicing in the Saviour's love. We have before seen a multitude inquiring about religion, but never before have we seen them tremblingly anxious to obtain it. My house, whenever I am disengaged, is surrounded with the anxious, so that I find it impossible to converse with all of them personally. I am much impressed at times with the simple, unaffected relation given by the natives of the operation of the Holy Spirit on their minds. A case, which occurred a few days since, I will relate. A young man, whom I had never known as interested in religion, called upon me as he said to inquire. Having seated himself by my side, he said to me, with an agitated frame and a look I can never forget, "What

means this? For weeks past, I have had a load upon me which troubles me much. By day and night it follows me, so that I cannot sleep, nor rest. I have tried to get rid of it; I have prayed to God to take it away; but it continues here." Then pulling the Gospel of Luke out of his pocket, he pointed to the twenty-fourth verse of the sixteenth chapter and said, "There is my load: oh, my soul, to that unquenchable fire I fear it must go." His voice and whole frame was now so agitated, as to render him unable to articulate. When I told him that the Saviour, whose mercy alone had long kept him from that place of torment, was now ready to take away his load, and deliver his soul from distress and perdition, he seemed a little comforted, and said, "To him then I will go." After I had given him what advice I thought suitable, he retired; since which I have not heard from him, but trust he is a vessel of mercy.

#### *Salutary Regulations.*

Mr. Gulick, under date of May 13, 1829, speaks of a semi-annual examination of schools assembled at Wamea a few days before, at which 358 natives were found able to read. After stating this fact, he proceeds;—

When the examination was finished the whole company, including many hundreds of spectators, removed from the church in the village to the governor's house. Here were assembled, I suppose, about 5,000 people, to hear certain new regulations published, and old ones newly enforced. The governor's first step was, to present to the view of the multitude five persons, whom he has invested with authority equivalent, at least, to that of a justice of the peace in America. It was gratifying to see Simeon and Oliver Chapin, who are members of the church, included in this appointment. We believe five persons better qualified for the office than those selected by the governor, could not be found on this island. When those officers had taken their seats, the heads of the various subjects of legislation were read by Simeon at short intervals. These intervals were occupied by the governor in stating and explaining the laws, and also in exhorting the people to obey them. All the regulations appear to have a salutary tendency, and some of them are in full accordance with the views of the most enlightened part of our own countrymen. I refer especially to the *sanctification of the Sabbath, and abstinence from the use of ardent spirits*. The people are required diligently to sanctify the Lord's day. And I blush for my country, when I state, (what truth requires at my hands,) that I never had the happiness to live in any part of it, in which the external observance of the Sabbath ap-

peared to be so carefully maintained, as it is in Waimea. I would not be understood to imply, that the proportion of real Christians is greater here, than in any other place in which I have resided; but the people generally believe the Sabbath to be a divine institution, and consequently that it ought to be sacredly observed.

*The natives are prohibited from all commerce in ardent spirits, and from using it except as a medicine.* This regulation has been in force a considerable time, and I believe is seldom violated; nor am I aware that it is esteemed burdensome. The consequence is, that I have not seen an intoxicated native, nor heard of one; neither have I known of any quarrelling among them, with one single exception, during my residence in the island.

These islanders, so recently blessed with the influence of the Gospel, will be likely to rise up in judgment against us; for they have repented upon first learning their duty, and in some important respects have advanced before us in the practice of it. The greatness of the revolution in the habits of the people, with regard to the use of ardent spirits, is astonishing; for it is incontrovertible, that, at the commencement of the mission, drunkenness was universal among the natives. Whole villages were sometimes inebriated at one time.

#### HAWAII.

#### *Mr. Bishop's Tour in the southern and north-eastern parts of the Island.*

This tour was commenced by Mr. Bishop, in company with Mr. Ruggles, Oct. 1, 1823. They sailed from Kaavaroa, a short distance south of Kairua, in a double canoe belonging to the governor of the island. The first extract here made from Mr. Bishop's communication, describes their providential escape from drowning.

A fair and gentle breeze from the land wafted us forward, and the moon, then in her last quarter, shone with beauty, and cast a bright lustre over the sky and ocean. At day-light we found ourselves about thirty miles on our way, with every appearance of a prosperous and speedy voyage. At eight o'clock we put ashore, and prepared our breakfast, after which we set sail again with a light breeze from the sea, and a strong favoring current, which, in two hours, brought us to Heawaiki, where we expected to meet the trade winds and put on shore. The sea breeze continuing we ventured to proceed, but soon after doubling a point of land at a place called the Wili, the trades suddenly met us, and the swell from the south coming into collision with the current from the north, threw the sea over our canoe, and filled it. The natives in a fright emptied their calabashes of

poi into the sea, and by great exertion succeeded in bailing out the water. We then rowed towards the nearest landing place, about one mile ahead. Here we found a heavy surf rolling on shore, and the natives were fearful of stranding the canoe upon the rocks, if they attempted to land it. Mr. Ruggles and I, therefore, jumped into the surf, and waded ashore, leaving the natives with all the baggage to proceed with the canoe a mile farther to a better landing. We had scarcely commenced our journey on foot, when looking back we did not perceive the canoe. We ran to the beach. Calabashes and other light baggage were floating on the waves. Presently the heads of the natives and the prow of the canoe became visible, as they emerged from the sea that swept over them. The shore was high and rocky, and the canoe was driven upon the rocks and soon went to pieces. The natives, in all about ten, were watching a favorable opportunity to escape to the shore, and one after another, as the waves passed over them, dove into the sea, and coming in on the surf, landed upon the rocks. To their expertness in swimming upon the surf, they owed their safe escape from danger. But the canoe, valued at \$150, was lost, together with great part of our baggage. After our company were safe on shore, and the deep anxiety of our minds on their account had subsided, we began to reflect, with the liveliest emotions of gratitude, upon the signal Providence, which, in two instances within half an hour, had rescued us from a watery grave. The event has made such an impression on our mind, as will not soon be erased. In the former instance, had we not been able to clear our canoe of water, the strong current would have carried us into the ocean beyond all possible aid, where we must soon have been overwhelmed. We have since been told that ours is the first instance, in which a canoe has reached the shore after being filled at the Wili. In the latter case, had we not gone ashore at the critical moment before the wreck of our canoe, the only chance of escape would have been the dangerous experiment of landing upon a rocky lee shore, destitute of the knowledge requisite in managing ourselves in the surf. We felt that our safety was to be ascribed to nothing less than the special interposition of that Providence, whose will it was that our lives should be spared a little longer.

After opening such of our baggage as floated on shore, and drying it in the sun, we proceeded on foot towards the habitable parts of Kau. Along this desolate coast there was nothing to satisfy the cravings of hunger and thirst, which by this time began to call for relief. During our walk, we saw only a few scattered fishermen's huts, with squallid, miserable tenants, who replied to us, as we asked for food or drink, that they had none.



The next morning, having sung a hymn of deliverance, we proceeded and at nine A. M. arrived at Kailiki, where we obtained refreshments, having been destitute twenty-four hours of both food and fresh water. After assembling the people of the village, and addressing them on the subject of religion, I married two couple, and then we went forward on our way.

The district of Kau is in the southern part of the island. At Honuapo between 3,000 and 4,000 persons assembled on the Sabbath to hear the preaching of the Gospel. The schools of the district were examined by Mr. Ruggles on the day following, in a large and commodious school-house.

Each school came forward separately, exhibited in reading, spelling and writing, and received such corrections and instructions from us as were applicable to each. The number of schools that appeared was 25, containing in all about 1500 scholars. After the close of the examination, I married 20 couple, and then we proceeded three miles to Kalaiki, where we passed the night. The next day we set out for Kapapala, a settlement in the interior 20 miles distant at the foot of Mauna Roa, where we arrived at three in the afternoon, and passed the night. In every place to which we came, we were kindly and hospitably entertained. Baked pigs, fish, and vegetables were presented to us, many of which we gave away for want of the means of carrying them with us. At this place Mr. Ruggles parted from me in order to return homeward, and I proceeded on my way.

It had been my intention to pass through the eastern district of the island, but hearing that most of the male inhabitants of Puna were then at Hilo employed in cutting and dragging timber for a new church at the latter place, I altered my route, and proceed across the interior, by way of the volcano. We started early the next morning, Oct. 8th. The path was along the base of the mountain on the smooth soil, leaving the bed of lava on our right. The grass had a few months previously been overrun by fire, which began a few miles to the south of Kapapala, and extending itself on all sides from the lava to the top of the mountain, was still burning in the woods near the volcano. In its desolating march it had swept away houses, vegetation, and forests. We arrived at the volcano at 2 P. M., and, after gazing a while at its bright fires, began to descend towards the settlement of Olaa. It was dark before we arrived at Kapunui, and we felt our way for two miles through the thick brush-wood. At length we arrived at the habitations of men, rejoicing to find once more a resting place for our weary limbs, having travelled upwards of thirty miles that day over the mountain. After a cold and restless night, I arose and

attempted to prosecute my way, but, after slowly walking a few miles, was obliged from illness to desist. At the house of Kaune, the head man of Olaa, I received every attention of which my circumstances would admit. On the next day I was so far recovered as to be able to proceed. We travelled through a continual rain until 2 o'clock, when we arrived in safety at Byron's Bay. I found the family of Mr. Goodrich in health, though Mrs. G. had been very ill a few weeks previous. They have been alone at the most remote station on the islands since their return from Oahu, early in June. At this place I spent upwards of five weeks, preaching at every opportunity to the people, and assisting Mr. Goodrich in other labors of the station.

The reader may recollect, that the address of the Prudential Committee, in the last number, called for three more missionaries to be sent to the Sandwich Islands. The following remarks of Mr. Bishop upon the station at Hilo,\* go to illustrate the necessity for such an increase of the number of laborers.

The lonely situation of a single family at any station, has ever called forth our sympathies in their behalf; but when removed to a distant post, beyond the reach of medical aid in time of sickness, their circumstances are peculiarly distressing. The prospect of soon obtaining an associate to Mr. Goodrich at this station is still dubious, and should another of our small number be obliged to remove from the islands, this place must remain as it is with a single family until further aid be obtained from America. If any station needs an efficient laborer to be associated with the present resident missionary, it is this. Removed as it is from the abode of the principal chiefs, it has hitherto felt less powerfully the influence of those high in authority, than any other station. A natural consequence is, that the people have less attended the preaching of the missionaries here, than elsewhere. The local chiefs have likewise been more hostile to the new state of things, than at other places, and, not longer ago than April last, were detected in a private heathen sacrifice. There is much, however, to encourage in the furtherance of the work. The people now give a general attendance at divine worship on the Sabbath, and a respectable number are usually present at the Wednesday lectures. The meeting-house, built three years ago, has gone much to decay, and timber for a new church has been collected, and will be set up during the ensuing season:

\* The name of this station has been spelled three different ways in this work, and in the communications of the missionaries—*Hilo*, *Hilo*, and *Hilo*. The last mode seems now to be adopted by the missionaries, and will be used hereafter in the *Missionary Herald*. *Waiakea* and *Byron's Bay* are names of the same place. *Ed.*

Nine whale-ships came into the bay, while Mr. Bishop was at Hilo, in order to obtain refreshments; and opportunities were sought, and several were obtained, for preaching to the sailors. This gives Mr. Bishop occasion for making some remarks upon labors for the benefit of that useful and important class of men.

Experience proves that sailors are not inaccessible to divine truth; and could they be kept from the baneful influence of evil company, and the deadly temptations that are presented to them in every port; could some spiritual guide be posted in all the places to which ships repair for trade or refreshments, to lead them to the house of God, instead of the house whose "avenues lead down to the gates of death;" they might in time become the pioneers of truth and righteousness, where now they are too often but the patrons of iniquity, and the heralds of disease and death. It is just to add to the above, that the deportment of both masters and crews towards us, while in the bay, was uniformly kind and courteous, and to their liberality we are indebted for several small but valuable presents conducive to the comfort of our family.

#### *Vale of Waipio.*

The rugged scenery of Hawaii has often an air of impressive grandeur. There are, too, some beautiful spots in that island, as the reader of the "Tour around Hawaii" will remember. One of the most delightful of these is the vale of Waipio, on the northeast shore of the island. Mr. Clark thus describes a visit he made to this spot in May of last year, when on his way to Hilo. The friendly disposition of the natives in what, morally speaking, must be regarded one of the darkest parts of the Sandwich Islands, and their desire for religious teaching, must have greatly enhanced the pleasure of this visit.—See *Missionary Herald* for 1827, p. 51.

We landed through a pretty high surf, though without much difficulty, and soon found ourselves in one of the most romantic spots I ever beheld. We were surrounded on all sides, except towards the sea, by lofty but irregular precipices, over one of which poured in perpendicular descent a considerable stream of water. Before us was spread out a most beautiful valley flourishing in all the luxuriance of the richest garden. I felt, for a moment, that we were completely shut out from all the rest of the world, though surrounded by the sublimest and most beautiful of nature's works. After viewing for a few moments this romantic valley, we called on the head man Kaa, who received us very cordially. He appeared much gratified to find that I was a missionary; and immedi-

ately asked if I was not one, who came out with Mr. Bishop's present wife. He asked me repeatedly, if I would not come and live there. He said they wanted some one to make clear to them the word of God. It was a great way, he said, to Kairua, and to Hilo, where were the nearest missionaries. I told him I must now go to Hilo. Perhaps when new missionaries came from America, some would come and live with him. After taking some refreshment, which was liberally provided, a considerable number of people assembled in the school-house. We sang an hymn; then I addressed them in a few broken sentences, and Haio offered a prayer. On coming away, our boat was loaded with baked hogs, taro, poi, &c. After leaving the shore, great numbers came swimming around our boat with taro and hard poi in their hands, until we were obliged to reject their presents, lest our boat should be upset. Their head man came off to the schooner with a live hog and other articles. I presented him with a set of our native books, with which he appeared pleased, and soon took his leave.—Waipio is mentioned in the "Tour around Hawaii," as an eligible spot for a missionary station,

#### *Hoapiri, the Governor.*

The wind breezed up about noon, and the next day we were heartily welcomed to this place by Mr. and Mrs. Goodrich, governor Adams (Hoapiri) and others. The governor immediately sent us his aloha, with a present of fish. He was quite unwell himself. The next morning we called on him, and found him with his English Bible. I asked him if he could read it. He said he could a little. He appeared much pleased to hear that the king was more attentive to instruction. He said he intended to spend two or three months here to see the meeting-house completed, which was commenced some months since, and to make some preparation for building a saw-mill. You will learn from other sources, that strong hopes are entertained of his having become a decided Christian.

### Choctaws.

#### TESTIMONY OF THE SYNOD OF MISSISSIPPI RESPECTING THE GOOD EFFECTS OF THE CHOCTAW MISSION.

THE following letter will sufficiently explain its own origin and design. It is inserted here, because it expresses the deliberate opinion of a respectable body of men, concerning the result of missionary labors in the Choctaw nation, and the progress which that nation is making in religion and the arts of civilized life. It is valuable, also, as a testimonial to the fidelity of the

statements heretofore made by the missionaries on these subjects. It should be borne in mind, that most of the members of the synod reside near the Choctaws; that they are acquainted with the characters and labors of the missionaries; and that immediately previous to writing the letter, they had spent several days in the heart of the nation, attending religious meetings and witnessing the condition of the people.

The letter was addressed to the editor of the *Western Luminary*, a weekly paper published in Lexington, Kentucky.

Natchez, Dec. 22d, 1829.

DEAR SIR,—The object of this communication is to make known to the Christian public, through the medium of your paper, some very interesting facts, recently witnessed by the undersigned, which relate to the moral transformation, begun within a short period, among the Choctaw Indians. With the glorious triumphs of the Gospel in this nation, you are already acquainted, through the reports and letters of those who are stated laborers there; and so far as their statements have come to our knowledge, we are ready to affirm that they are entirely worthy of confidence. It was thought, however, by many Christian friends, whom the providence of God called together, at a meeting of our synod, which was held last month at Mayhew, that it might be well to give, from another source, some information of the present state and future prospects of the Indians within our bounds. Such information, it was supposed, would be considered of less questionable authenticity, when coming from a source which all must acknowledge to be entirely disinterested. Strangers visiting these people, for the sake of personal observation, and anxious to obtain a correct knowledge of the extent to which they had been seriously affected by the Gospel, it was thought, could not be charged with a disposition to color too highly—a charge which has been made against missionaries themselves, but without foundation, as we can most fully testify. For these reasons the undersigned were appointed by the synod, to prepare and publish the following brief statement, with their names subjoined.

At the last meeting of the general assembly, a new synod was formed, comprehending the presbyteries of Mississippi, South Alabama, and Tombecbee. The first meeting of this synod was ordered to convene at Mayhew, on the 2d Wednesday in November. A number of brethren, ministers and elders from the several presbyteries, met accordingly, and were addressed by the Rev. Dr. Cunningham in an opening sermon. The circumstances in which this synod met, were new and interesting. In the bosom of a heathen nation, surrounded by evidences of the indefatigable efforts which had been made to introduce

the blessed influences of the Gospel, we could not but feel that we were in a novel situation. The usual business of a synod was transacted, and our sittings occasionally interrupted for religious services. The members of the synod, and other strangers present, were invited to visit the mission schools; and we are not speaking hastily, when we say that these schools gave great satisfaction. The progress made by the children, will, in almost all respects, compare to advantage, with the progress of children in our towns and villages. At the several schools in the nation under the care of the missionaries of the American Board, there are between 200 and 300 pupils, among whom are a number of adults who are very desirous to learn their own language, since the late impulse which religion has given to their characters.

But without dwelling more minutely upon the interesting occurrences at Mayhew, we would proceed to mention that, in view of the synod which was expected to meet, it had been deemed advisable to hold a camp-meeting of the natives in the neighborhood, and such others, as the lateness and inclemency of the season would permit to assemble from other parts. The camp ground was distant from Mayhew about 12 miles. Upon assembling at this spot, we beheld additional evidence, that the work of God had indeed commenced among this hitherto benighted and degraded people. A large and very commodious church had lately been erected on the ground, and as we drew near, we heard "the melody of praise," the more interesting to us, because in an unknown language. Those who were assembled in the house were natives, enjoying themselves in sounding the praises of the Redeemer—far different occupation from that which a few months since would have absorbed all their attention. From this period until the dissolution of the camp-meeting, which took place on Monday morning, it might be said that there was a continual succession of social worship. There were special seasons for preaching, but during the intervals, from every other part of the camp, you might hear the sounds of praise and prayer. Indeed, at whatever period of the night we awoke, the natives were engaged in what they seemed to think their most delightful occupation: and their singing, softened by the distance, was truly pleasant to the ear. It may be here remarked that they are peculiarly fond of this part of divine worship—are gifted with fine voices—and so far as regards time and tune, they would shame many of our congregations whose opportunities for improvement have been fifty fold greater.

On Sabbath morning a meeting of the natives themselves was held, and several addresses by different pious individuals among them, were successively made. Here, sir, we felt the power of "grace and

truth." From what was gathered through an interpreter, as to the purport of the several addresses, we discovered that the burden of them was the wonderful work of God. One spoke to the assembly of what *they had been*, and what *he had been*, and drew a vivid contrast, and gave the praise to God. Another, a brother of the former, in an address, which for fluency and animation was scarcely to be excelled, spoke of the dangers of backsliding—he became pale with his earnestness. Both the individuals alluded to were formerly in the foremost rank of Indian debauchees—notorious in that part of the nation for almost every vice. The greatest simplicity of truth was preserved by these and the other speakers. And in prayer, could you see the lowly abasement, the suppressed voice, the humble earnestness, with which they addressed the throne of grace, you would have said, although ignorant of the language in which they spoke, that there had indeed been some mighty influence exerted to produce such effects upon Indian character.

We assembled in the afternoon for the purpose of celebrating the ordinances of baptism and the Lord's supper. How can we be sufficiently thankful to God for the privilege which he then permitted us to enjoy! How can we admire the humbling power of the pure Gospel, which we then saw displayed! Previously to the baptisms, of which there were twenty-seven, the nature of the ordinance was explained, and the usual questions proposed to the candidates, who had all been for some months, on probation. They manifested the deepest reverence and feeling, when baptized. Among the number were very aged persons, with some of whom we had previously conversed through an interpreter, and found them all entertaining the same simple, but correct views of the system of grace. Great care has been exercised to prevent the admission of any to the church, but such as give good evidence of a real change of character, so that none might be received, who were influenced only by the example of others, and would be as ready to turn back, as they were to come forward. Accordingly, great hopes are entertained that those who have professed their faith are well settled in the resolution to persevere to the end, in spite of the persecution and distress, to which they know their religion will expose them.

Before the administration of the Lord's supper an affecting scene was witnessed, in the return of a repentant brother, who had been cut off from the ordinances of the church, for unbecoming conduct. He was a white man, a laborer in the nation, and with the expressed consent of the members of the church, natives and others, he was forgiven, and received once more to their communion. The services of the supper were very solemn and affect-

ing, and we hope never to forget them, for they afforded additional evidence of the power of the love of Christ. Here were the children of the forest, whose minds but a short time since were blank, (so far as regarded a knowledge of religion,) seen embracing, with a good degree of intelligence, the hopes of eternal life. As we have before remarked, they seemed to understand the odiousness of sin, and the love of Christ: and this was for them, a sufficient system of theology. There was warmth and deep engagedness, but no confusion and enthusiasm. It seemed to be a matter of deep conviction with them, proceeding from a consciousness that what the "Holy Book" said of sin, was true of them, and that the offer of a Saviour was very kind in their "Father above;" and that they ought to love him very much. There was much in the whole scene which cannot be described. We left the house "thanking God" for the wonders of his love, and "taking courage" from the hope that he, who has thus displayed his redeeming grace amongst a people who had hitherto been deemed beyond the reach of Christianizing and civilizing influences, would continue his victorious career, until the whole earth shall be filled with a knowledge of Him.

On Monday morning we parted, after an address to the Indians by Dr. Cunningham interpreted by Col. Folsom, the chief; and an address by the chief, to the members of the synod, interpreted by one of our missionary brethren. We think it may be said we parted with mutual regret; and may God grant that the influence of these scenes upon our own souls, may last many days.

We have not pretended to give a narrative of all the circumstances attending this meeting. Our object is to encourage Christians to pray with fervor, and give with liberality, for the spread of the glorious Gospel. Who that professes to prize the love of Christ—who that could have seen the benign results of Gospel influence, in awakening the natural apathy of savage character, in giving them the stimulating hopes and desires of the Christian, and thus at once raising them, both from their intellectual and moral degradation, would have doubted of his obligation to do every thing possible, in disseminating that truth which is the power of God unto salvation?

We shall conclude by remarking, very briefly, upon the civilizing influence which their reception of the Gospel has already exerted. The stimulus was felt immediately. Those who have hitherto been the poorest and most degraded, now begin to feel that they have something for which to live. In the cultivation of their land, the erection of comfortable houses, the increase of domestic manufactures, and the encouragement of the mechanic arts, we



have seen triumphant evidence of the truth, that the Gospel of Christ, is the only effectual means of raising the savage, to the elevation of civilized life. They seem bound to each other by a new and endearing tie, assisting and sympathizing, where before all was cold and selfish.

Appended to this, you will find a statistical account of the district under Col. Folsom. There are two other districts in the nation, in both of which the Gospel, we hope, has exerted a powerful influence. But as we wish to state nothing but what came directly under our own observation, we shall not attempt an account of these. We remain, dear sir, your servants in Christ.

GEORGE POTTS.  
BENJ. CHASE.

The statistical account mentioned above was inserted at p. 153 of the last volume.

It is learned from another source, that the members of the synod during their session unanimously adopted the following resolution, expressive of an opinion founded on their own personal knowledge and observation.

Resolved, That this synod conceive it to be their privilege to express their views and feelings in regard to the efforts which may be made to remove the Indians within our boundaries from their present place of residence; and having witnessed the progress of improvement, especially among the Choctaws, they could regret as men, and as Christians, to see any attempts to cause their removal.—And

Resolved, That in the opinion of this synod, the time is not far distant, when these Indians, if left to the power of the religion of Christ, which is now beginning to unfold its civilizing influence, will become honorable members of our Christian and civil community.

EXTRACTS FROM A LETTER OF MR. JEWELL,  
DATED JAN. 11, 1830.

*Admissions to the Church at Emmaus.*

THE church at Emmaus has hitherto consisted almost entirely of the mission family residing there: no Choctaws until recently have appeared to possess the requisite Christian knowledge and experience. Mr. Jewell here gives an account of the communion season when the first fruits of the late revival in the southern part of the nation were admitted to the church.

We have at length been permitted to enjoy a most interesting season at this place: a season which our weak faith once almost despaired of ever enjoying. Yesterday this little church was permitted once more to sit down at the table of our Lord, to commemorate his dying love for sinners. It was good to be at that table: we trust that the presence of the great Head of the

VOL. XXVI.

church was with us. It indeed deeply affected our hearts to be permitted to welcome seven of these beloved Indians into the bosom of the church. All of them gave satisfactory evidence of having passed from death unto life. There were others who gave hopeful evidence, but as they were doubtful of themselves, they chose to wait a little longer.

Our feelings on this occasion cannot easily be described. To be permitted, after laboring seven years, to embrace some of these sons and daughters of the forest, as brethren and sisters in Christ, produced emotions in our bosoms, bearing, as we trust, some resemblance to those felt by glorified spirits in heaven over repenting sinners. Surely this is another proof among thousands, that the word of God shall not return unto him void. This morning we have again to give the parting hand to these lambs of the flock, as they return to their homes to meet with numerous embarrassments and temptations.

Mr. Jewell proceeds to mention that one of the subordinate chiefs in the south district of the nation, who for a time was somewhat serious, had of late manifested much opposition to the Gospel, and induced some of the people to join him. A similar opposition was excited in Col. Folsom's district. This chief and also Col. Garland, the chief of the southern district, each called a general council of the people and subordinate chiefs in their respective districts, for the purpose of giving them an opportunity to express their views and wishes on the subject. Both the councils, by large majorities, expressed a decided approbation of the Gospel. Although these decisions of the councils tended to restrain the opposers, yet the converts, in some parts of the nation, are exposed to much ridicule and reproach; which affords some proof that the chiefs are not regarded with that terror, and do not have that resistless sway over the minds of the people, which some representations would lead us to suppose.

EXTRACTS FROM A LETTER OF MR. BYINGTON,  
DATED AT YOKNOCHAYA, JAN. 30,  
1830.

*Prevalence of Religion among the People.*

THE notices contained in the following paragraphs show how the characters of individuals and the state of some communities have been affected, by the introduction of the Gospel among the Choctaws. The particular neighborhood referred to is twenty miles distant from any missionary station.

I lately attended a meeting about twenty miles southwest of this place and near the public road. Mr. Dudley went with me.

No previous notice of our visit had been given. The people are accustomed to assemble on the Sabbath, and spend the day in singing and in prayer. We reached one part of the settlement a little before sunset, and came to a house where we saw a number of men assembled. Their object was, as we learned, to adjust some neighborhood difficulty. As we rode up we heard the voice of praise, and as we entered the yard one person was offering up prayer in the house, where were a number of persons. Another party were assembled around a fire, while the umpires in the case had retired to consult together. About dark some retired. Two men piloted us nearly three miles to the place of meeting on the morrow. One of them is a member of our church, and a zealous man. We entered his cabin and found a good fire and a pile of wood at the door for the Sabbath. We were quite tired and hungry. After lying down a while on the *topa* or sleeping place, the red man, (whom we sometimes call Zaccheus, as he appears to have been the first one who embraced the Gospel on hearing it the first time,) called us and asked if we could eat the poor food of a red man? We told him we could. A large earthen bowl of *tomfulla*, with a horn spoon, was set on a bench. We drew around it and one of us asked a blessing. Zaccheus was requested to give thanks, which he did with peculiar simplicity of expression. He afterwards inquired if Christians always asked a blessing when they eat some small thing as a peach? I told him no. "Then you only think it, I suppose," said he. I mention these things to show you his mode of thinking. The same night we sung, talked, prayed, &c. and retired.

Early Sabbath morning I waked and heard Zaccheus at prayer; after which he sung an hymn. His family were soon all up and prepared for the Sabbath. The seats were arranged, the people assembled, and we began our course of instruction, which continued, with but short intermissions, till near sunset. I can assure you we had a blessed day. We dwelt much on the lost state of man, and the Saviour's coming to seek and save such. A blind man, who lives near and has embraced religion, led in singing. On Monday morning after breakfast, Mr. Dudley and myself offered up each a prayer. Just before we parted, Zaccheus said, "I want to pray very much." To which we readily assented; and accordingly we sung a hymn and kneeled down, while he spoke in the first person giving thanks to God for the visit, meeting, &c.; and praying the Lord not to let any disaster happen to us on our way home.

After we had given him the parting hand and left him, Mr. Dudley said, "These are the two happiest nights and Sabbath, that I ever spent." At times we could not help feeling for this people, in view of the troubles coming upon them. I would that all who would disinherit them could have been witnesses of this happy place. In this valley, every Wednesday evening, the pious Indians meet for prayer and praise. In some respects it may be called a happy valley. I have attended many similar meetings. The Choctaws are hungry for instruction. And at some places where I go they assemble Saturday night and keep me busy reading, singing, talking, &c., till Monday morning, with the exception of sleeping hours and other short seasons of rest.

The seriousness here is of an interesting kind at this time.—On the first Sabbath of March we expect to have another communion season at Long-Sweet-Gums, when we hope to receive some more into the church.

#### *Statements respecting Temperance.*

Statements, exhibiting the improvement of the Indians in regard to the use of intoxicating liquors, have been repeatedly made in this work, especially at pp. 152, 216, 301, 346, 374 of the last volume; and p. 52, of the present. These may be compared with the regulations established at Tauai, one of the Sandwich Islands, as noticed at p. 103 of this number. All improvements and regulations of this kind are the direct result of diffusing among the people a knowledge of the Bible and what it contains.

You have heard much about temperance at the north, and so have some of us at the south. It ought to be known that some in this nation have set their faces against intemperance. I will mention a few facts. For a number of years the taverns in this district, or "stands" as they are called here, have not been allowed to keep whiskey, even for the use of white men. I live near a large stand, and to my knowledge, since the spring of 1822, spirits have been excluded from the house except for the purpose of medicine. Not many months since, it was reported that certain individuals had gone to C. to purchase whiskey. Immediately the 'light-horse men' made arrangements and watched the road to seize and destroy the "enemy." Soon after one of the light-horse men went into a tavern, or stand, and there found an old Choctaw, a man high in office, with his bottle of whiskey, drinking. He offered

\* Persons appointed to discover offenders and enforce the laws. Ed.

some to the young man, who immediately took the bottle, went and poured out the poison and fire, and returned it.

### Chickasaws.

EXTRACTS FROM A LETTER OF MR. HOLMES,  
DATED AT MONROE, FEB. 1ST, 1830.

#### *Greater Encouragement among the full Indians.*

ABOUT two thirds of those who have been admitted to the mission church in the Chickasaw nation are persons of African descent. They generally understand the English language and are more constantly accessible, than the full Indians; and of course are more within the reach of religious instruction. Respecting an increasing attention, to religious meetings, among the latter, Mr. Holmes writes—

There is nothing special in the appearance of things in the neighborhood except a constantly increasing attention to the subject of religion among the full Indians. For the last two months there have been more at our regular meetings, than ever attended since the establishment of the mission. I will mention one encouraging fact. One of the colored members of the church who is a slave, and lives ten or twelve miles distant, has been in the habit, for two or three years, of having a prayer-meeting in his hut every Wednesday evening. Formerly a half a dozen black people generally composed the meeting; but for some weeks past the Indians have attended; and on one occasion, fifty-five persons were present in all, of whom twenty-three were Indians. Last Wednesday evening forty adults attended, many of whom came a considerable distance. The exercises are conducted by Christian slaves, using the Chickasaw language. One of them can read some. A portion of Scripture is read, hymns sung, prayers offered, but no preaching. I have thought it expedient to discourage lay preaching among the slaves, on account of their ignorance, and for other reasons.

There is much more order in the nation than there was last summer. The old chiefs who resigned their commissions, have been reinstated by the king, and the factious party have ceased their opposition. The laws have been revived, and the introduction of whiskey has been, in a great measure, prevented.

The enactment of several important laws and the manner in which they were enforced were noticed at pp. 32 and 300, of the last volume. Subsequently, the apprehension that they should

be removed occasioned great agitation and confusion among the people, in which, for a time, the authority of the chiefs and the laws was prostrated. (p. 337.) It seems that order has been again restored.

#### *Feelings of the Chickasaws in respect to Removing.*

Communications and remarks have heretofore been inserted, (pp. 377—383, of the last volume, and 82—84, of the present,) showing that the Choctaws were very reluctant to quit their present country and much distressed at the apprehension of being compelled to do it. So far as information has been obtained, and this is very ample, respecting the Cherokees, Chickasaws, and Choctaws, it is uniformly to this effect, that these tribes, almost to a man, wish to remain in the land of their fathers, and that there is no topic of so much general interest and on which the Indians feel so much anxiety and distress, as that of their apprehended removal. So far is it from being the fact, that the mass of the people are disposed to remove, and are deterred by fear of the half breeds, or the chiefs; that the half-breeds and the chiefs, if they were disposed to sell their present country, would not dare to do it for fear of the people. There is no subject in respect to which the mass of the people, the full Indians, are so jealous of their chiefs, or of the half-breeds and other leading men, as this. What Mr. Holmes here says is only in effect repeating what many others, having the same advantages have said before. Who can know that the Indians are desirous to remove, when they in a body, and uniformly, say they are not?

I returned a few days since from a tour of nearly two weeks in the northern parts of the nation, where the Gospel had never before been preached; and I was gratified to find that, with scarcely an exception, the Indians received us kindly.

Having had more intercourse with the Indians during this winter than ever before, I am better informed as to their disposition to remove west of the Mississippi. In all their towns I have not seen or heard of a single individual who is inclined to remove. Maj. Levi Colbert and Mr. M'Clish, who probably were two of the most discriminating men in the delegation, which visited the country on the other side of the Mississippi river, have recently told me, (what we have often heard before,) that the country pointed out to them is destitute of wood and water, and very inconveniently situated. They also told me, that there was not an individual in their nation, they believed, willing to exchange lands.

## Indians in New York.

EXTRACTS FROM COMMUNICATIONS OF MR. HARRIS.

### *Proceedings of a General Church Council.*

SOME disaffection, arising from various causes, had prevailed for a year or two among the Christian party on the Seneca reservation. It extended to some members of the church, who, it was thought, had been guilty of unchristian conduct. Some fault was found with the missionary, especially in regard to the orthography adopted by him in the books which he had prepared and published in the Seneca language. Under these circumstances, Mr. Harris, the missionary, thought it best that the difficulty should be submitted to a council composed of the church members from all the reservations, that by this means, if possible, good feeling might be restored. Accordingly, with the entire concurrence of the principal chiefs, a messenger was despatched to each of the reservations, to request the people to assemble. A full council met on Saturday, Jan. 16th, and was opened by prayer; after which the subject to be examined was clearly stated, and all were exhorted to conduct themselves as in the presence of the Searcher of hearts, with affection and respect for each other's feelings. The day was spent in examining the matter and hearing what was to be said on both sides. At the close it was agreed that the subject should be referred to the brethren from the Cattaraugus and Alleghany reservations, who, as not concerned in the difficulty, might be impartial, and who should bring in a report which the general council might accept or reject according to their judgment. They then adjourned till nine o'clock on Monday morning.

On Monday, a little after sunrise, the committee, (that is, the church members from Cattaraugus and Alleghany) met at the mission-house and asked for a room to make out their report. It was furnished, and breakfast was provided for them. After consulting about an hour and a half, they returned to the council room, which had been filling up, and delivered their report; which was substantially as follows:—1. That the minister be cleared of all blame in promoting these commotions; that the Board have confidence in him, and that we have no reason to say, that it is misplaced.—2. That the Seneca nation receive and adopt the translations of Mr. Harris, and that all others be committed to the flames.—3. That the old chiefs who lent their influence to carry on these troubles, receive a reprimand, (which was done on the spot.) 4. and Finally.—That A—being next to Mr. B—,

the author and leader in these disturbances, be suspended from the privileges of church fellowship, and that he be not permitted to speak in church matters, for the space of one year from next spring; and that C— and D—, for assisting and abetting the same, contrary to the views and feelings of their brethren, be suspended for the space of six months from the same time.

It was further remarked by the speaker of the committee, who delivered a touching and admirable address, that "it would be the duty of the church narrowly to watch the conduct of these brethren; and that, if they should get vexed, and become obstinate under the lash of this discipline, and show no Christian temper, then shall we be better satisfied than ever, that this our decision is according to truth."

It may easily be conceived that this spirited report sounded in the ears of the opposing brethren like a peal of thunder. One said he hoped he should be pitied, and not be punished merely for the sin of being found in bad company, as he had often remonstrated against the proceedings of his companions, who appeared determined to mind nothing that he said. Another, fearing the result, had wisely absented himself; while A— on whom the severest sentence fell, commenced a complaining speech, with a faltering voice and a choked utterance, in which he said something of the severity of the committee's report; but not being able to proceed, he sat down. I then addressed him personally, with as much kind feeling and plainness as possible: stating to him, where and when and how he began to depart from the line of his duty; how much contempt he had shown for the opinion of his brethren; how unjustly he had accused me of things which he himself could hardly believe; how much he had thwarted our measures for the good of his people; and advising him to consider this punishment as coming from God, and to give him the glory by repentance, and asking forgiveness of his brethren; at the same time offering him my hand to walk with him in all the ordinances and commandments of the Saviour. He appeared affected, and immediately rose and acknowledged that I had said the truth: he was convinced he had erred: he was sorry he had pained my feelings so long and so much: he regretted he had injured the feelings of his brethren of the church, and troubled his brethren the Board, in writing a complaining letter: said he did not think he should ever be found in such business again: thanked his brethren, the committee, for their decision, and me for my advice: and concluded by saying that he accepted my hand. I immediately seized his hand and gave vent to my feelings by weeping. The brethren of the mission wept: the brethren of the church wept for joy. Our offending brother appeared melted, and again asked forgiveness. He said that he



would endeavor to bear the punishment with patience: that the greatest pain which he felt originated not from a view of the punishment to be inflicted, but from the reflections which his own conduct now gave him. He concluded by asking the minister to watch over his soul. The aggrieved brethren declared that it was enough; that we ought to forgive, as our Saviour had enjoined, when our brother repented. The old chiefs expressed great regret that their conduct should have been the means of inflicting such a heavy chastisement upon the brethren of the church: they thought that the whole ought to be laid on their shoulders. The brethren of the church called for a vote suspending the punishment. It passed unanimously, and the offending brethren were accordingly restored. The brethren then arose, filing round the room one after the other, and taking the restored brethren by the hand, each dropping a kind word of advice, and again took their seats. All was conducted with the utmost order and solemnity; and I must insist upon it, that I never attended a case of discipline which was so admirably managed, as was this; or where, for the time, a more satisfactory result was effected. May it prove the commencement of a happier state of things.

A case of discipline, somewhat similar in its character and issue, which occurred at Cattaraugus, was noticed at p. 93 of the last volume. In that case, the difficulty was referred to the church members at Seneca for adjustment. Such cases are introduced for the purpose of showing how thoroughly and extensively the spirit of the Gospel has been imbibed by Indians, who, a few years ago, were thought implacable in their resentments. They also serve to exhibit the native converts in circumstances somewhat different from those in which they are ordinarily exhibited; and of course show how entire is the Christian character with which they become invested.

#### *Visit to the Alleghany Reservation.*

Some statements respecting the people on the Alleghany reservation were inserted at p. 52 of the February number; with an account of a visit made to that place by Mr. Smith, during the last fall. Mr. Harris, under date of Feb. 8th, gives the following interesting notices of a subsequent visit.

I was last week at the Alleghany reservation in company with Mr. Smith, each of us having our interpreter. We were received by the chiefs and brethren of the church with every evidence of respect and affection. As our coming was previously known, every thing necessary to our comfort and usefulness during our stay had been anticipated.

We spent Sabbath, Jan. 31, together at one point, holding a meeting and conference two or three times during the day. We discovered very considerable tenderness among the people, who assembled at an early hour in a new framed school-house, which had been glazed and rendered comfortable by a good stove, a few days before our arrival. After preaching we gave all who were so disposed an opportunity of expressing their feelings on the subject of religion. A number of persons arose in succession, and some with flowing tears confessed their sins, and declared their determination to seek the Lord. The meeting was deeply solemn and interesting. Another meeting was held in a different part of their village, by Mr. Smith, in the evening. The next day meetings were held in two other places, and a joint meeting appointed for Tuesday, in a central point; all of which were increasingly solemn. In fact, something very like a revival has existed for some time amongst the Alleghanians. There is evidently much feeling and apparent contrition. In the hope that the same interest and feeling may become general in the nation, we consulted the members of the church respecting a general conference of the churches and church members to be held at Cattaraugus, in about a fortnight, with the expectation of spending three or four days together, in mutual exhortations and prayers. The proposal was gladly embraced. One remarked that it was just such a meeting as had been on his mind for a long time, and he hoped that by God's blessing, it might greatly benefit all who should attend. Religious exercises are to commence on Thursday of next week, and to terminate with the communion on the following Sabbath. O for faith to lay hold on God's promises in behalf of these Indians.

#### *Death of Red Jacket.*

This leading chief of the heathen party among the Senecas died on the 20th of January. He always maintained a constant and strenuous opposition to the introduction of Christianity, schools, or the arts of civilized life. He regarded them as useless innovations; and thought the dignity of his people was lost, when the majority of his fellow chiefs decided in favor of them. On account of his intemperance and other vices he was deposed by a vote of the chiefs a few years since, but about a year and a half before his death, he was restored to his rank. He was somewhat reformed as to his vices, and his opposition to the improvements of his people, and to Christianity, became much less bitter; and he again returned to his wife, whom he forsook at the beginning of the year 1827, solely because she joined the mission church. vol. xxiii. p. 248.

He even, at last, exerted his influence with his party in favor of toleration to the schools and the Gospel, as appears from this communication from Mr. Harris.

Red Jacket is indeed dead, as you have been informed, and it is to be feared that he died as he had lived, a poor pagan, and at heart an enemy of the religion of Christ. It so happened in providence that I did not hear of his sickness until the very night he died. Early the next morning I went to see him, but his spirit had departed. It was the time when our council was convened and all our minds were greatly occupied with the issue. There was also a council sitting at that time on the affairs of the nation, convened by Red Jacket himself, for the express purpose of using his influence to unite the Christian and heathen parties. He lived long enough to see this, and his friends say, spoke of it with great satisfaction, a little previous to his departure. On these two accounts, connected with the great taciturnity, generally prevalent among Indians, on the subject of family sickness, and the fact of our intercourse being considerably broken off by the suspension of the school, we did not learn the danger of the old man. I regret this very much; especially as I have learned that, two days previous to his being taken sick, he sent for me to come and see him, as he wished to talk with me. But, for some reason or other, I never received the message till he was dead. His wife believes his object in this request was to express more friendly feelings to my religious character than he had heretofore manifested. He remarked that the minister knew he had always been his opposer, and now, as there was a prospect of seeing his people more united than they had been for years, he desired to have some talk with the minister.

He committed the management of his burial to his wife's son-in-law. He himself had not a near kinsman in the world. His friends of the Wolf clan, to which he belonged, determined that his remains should be carried to the church in which they worshipped, and buried in the ground belonging to the Christian party. It was excellent sleighing and large companies of whites from the vicinity attended. Some noted infidels took great exception that Red Jacket should be buried in this manner. They had come to witness a great and pompous *pagan* funeral, and were much vexed that they were caught inside a decent and comfortable chapel, to pay the last tribute of their devoted attachment to the illustrious dead, unattended by any hideous howlings of pagan men and women. We have been informed that large sums of money have been offered to individuals of the heathen party, to have him disinterred and buried *a-la-mode*. No person can touch his remains, however, to gratify the

spleen of these men, and they seek to do it, by heaping abuse upon the missionaries, as being the leaders in such an *outrage* upon the immortal Red Jacket.

The chief died of cholera morbus. When he was taken, he said he should not survive, and refused any medical assistance. He at one time requested his wife to put into his hand, at the moment of his departure, a vial of water, remarking that it was possible the devil might attempt to take his soul, and that this would be a sufficient preventive. It was thought by his friends to be a superstitious veneration for some dream, which he had during his life, to which you are aware the heathen party pay great regard.

Thus died this noted pagan, expecting that a little water would secure him from the consequences of that wickedness which he exhibited by the indulgence of base passions and the most desperate opposition to the truths of the Gospel. May pagan white men who adopt his principles, and who cheered him on his career of dissipation and crime, learn from hence the certainty of their own doom, unless they repent.

The union of parties, to which I have adverted, is nothing more than a public resolution of both parties, to quarrel no more about their religion, but to leave every man to choose for himself, and to send his children to school where he shall please. The heathen party have chosen (some of them at least) to have a Quaker school, and let their chiefs understand, that, if they made opposition to this, they would be put down. It is thought by some that a number will before long be added to the lists of the Christian party. All the relations of one man, I hear, have agreed to act and think with him in regard to religion and improvements.

#### PROGRESS OF EDUCATION AT THE SEVERAL STATIONS.

*Seneca.*—Owing to the sickness of the teacher and other circumstances, the school was suspended six or seven weeks, in the early part of the winter; but the parents becoming very desirous of having a school, it was opened again under the instruction of another member of the mission family. The school at Seneca is a boarding school, and has usually embraced about 50 scholars. On this subject Mr. Harris remarks—

Our school has commenced again with rather flattering prospects. We have about 35 scholars, and are expecting more. We have had a long talk with the chiefs and parents, and are endeavoring to start anew. Our translations were introduced last Sabbath, for the first time, into the Sabbath school of children. The plan will be pursued, and there will be no difficulty in their reading the Gospel after a little while.

*Alleghany.*—No school is taught on this reservation at present, though many of the parents are very desirous that their children should have the advantages of one, and have repeatedly asked for a teacher; and it seems that when Mr. Harris last visited the place they had just erected a good school-house. Respecting the manner in which the translations were received there, Mr. H. remarks—

With regard to the translations I have much reason to be encouraged. I find that a number of the youth at Alleghany, where a school has been taught by the Quakers for something like 20 years, are able to read the Gospel of Luke almost immediately. They were very thankful for a number of copies which I presented to them when up there. On calling on a young man to pray, who joined the church at Cattaraugus after my return last fall, he repeated the Lord's prayer in the exact words of the translation, and sat down. He was able to read and had learnt it from a copy of the Gospel of Luke, which I presented him at that time.

*Cattaraugus.*—Under date of Feb. 2nd, Mr. Thayer writes—

We have had a better school this winter than we expected when I last wrote. During the last quarter, which closed yesterday, we had more than thirty steady boarding scholars, and some day scholars; amounting to about 40 in all, who have made tolerable progress in learning. The school, however, is not so forward as it was last winter, as many of the best scholars do not attend this season, and a larger proportion of the scholars in school are beginners. The first class, embracing about 12, read fluently in the Testament, and have made some proficiency in geography. Six have committed the English grammar and commenced parsing. More than 12 others read in easy reading, and

about as many in spelling lessons; and some have just learnt their letters. The first class, and some others, attend to writing. We have not attended to arithmetic much this quarter, but intend to make it a principal study next quarter. The introduction of the Indian books into school has considerably retarded the progress of English studies, as we devote a part of the day to English, and part to Seneca. We have had some children from the heathen party, and refused others for the want of clothing. Our vacation continues three days.

The prospects of the mission are more flattering than usual, as respects the heathen party. Numbers of them attend our Sabbath meetings; and some families and one chief have recently joined the Christian party. Yesterday all the heathen chiefs assembled at the school-room with the Christian party, in friendly council.

Greater attention is paid to singing this winter than formerly. The young people have hired a singing master, a white man, who meets with them once a week. More than 30 attend his school.

This afternoon about 20 of the adults assembled to learn to read the new books. I shall make all the exertion I can to teach them, that they may be able to read the Gospel in their families.

*Tuscarora.*—By recent communications from this station it appears that the school has been unusually well attended since last fall. The whole number of scholars is 35; and the average daily attendance from 20 to 25. Both parents and scholars seem pleased and interested. The Indians generally have commenced the year in a sober and consistent manner. They are now making preparations for the erection of a new and commodious school-house. Some are willing and have begun to contribute for the spread of the Gospel.

## Proceedings of other Societies.

### EFFORTS IN GREAT BRITAIN TO ABOLISH HUMAN SACRIFICES IN INDIA.

VOLUME xxiii of this work contains, at p. 393, a resolution of the Court of Proprietors of East-India Stock, upon the burning of widows in India, acknowledging the duty of a paternal government to interpose for the prevention of such sacrifices, and recommending to the Court of Directors to transmit such instructions to India as that court should deem most expedient for accomplishing this object, consistent with all practicable attention to the feelings of the natives.

The expectation that a speedy termination would be put to the enormity in question, which was generally excited by the resolution of the Court of Proprietors, has not been realized. This is accounted for by statements in a Circular, lately addressed to the people of Great Britain, on the duty and practicability of a speedy and entire abolition of such sacrifices.

It may not be generally known,—says the Circular,—that, in consequence of this resolution of the General Proprietors, the Court of Directors, however defeated in their opposition to it, were honestly desirous, as it became them, of trans

mitting such resolution to India; but, on submitting, as was necessary, their letter of instructions containing it, to the late Board of Control, that Board determined that this resolution, adopted as it had been after two days solemn discussion, and guarded as it was from every imputation of precipitance and intemperance, should not be sent to India: in consequence of which, the solemn expression of opinion, thus recorded at the India House, has not to this hour officially found its way to our Indian empire; and half-a-dozen individuals have thus thought it their duty to array themselves against the recorded vote of the great body of East-India proprietors, and to contract the deep and dangerous responsibility of withholding from an entire empire one of the greatest boons which could have been conferred upon it, in answer to the wishes and prayers of every friend of religion and humanity abroad and at home.

Since the above motion was carried by the Court of East-India proprietors (now nearly three years past) nothing has transpired at the India House beyond an occasional inquiry by different proprietors, at the General Court, whether any further information had been received, and whether any hope might be entertained that either the Indian government abroad or at home were any nearer to the suppression of the many atrocious, and now recorded cruelties of the Hindoo idolatry. To these inquiries, only the most general, and of course unsatisfactory answers have been obtained from the Directors; and thus the matter at present stands.

An effort is proposed for exciting the attention of the national government to the subject, by means of petitions from the friends of humanity throughout the kingdom.

#### BRITISH AND FOREIGN SCHOOL SOCIETY.

##### *Results of Experience on the subject of Education.*

THE society above-named has published an account of a conference of schoolmasters, held in London last summer, on the subject of elementary education. More than forty were present. The following subjects were taken up in rotation:—writing; the relative use of paper and slate; spelling; grammar; reading; home tasks; arithmetic; going home; absentees; meeting of parents; results moral and religious of the education of the lower classes.—A selection will be made, as likely to be useful to many, of the more interesting facts and opinions elicited by this conference.

1. **WRITING**.—The propriety of placing beginners at the side of better writers, instead of forming them into a separate class, was discussed. It was generally thought best to place them in a distinct class, and to let their writing be inspected by boys taken from a higher class. It was also thought desirable to have a board, with the writing characters painted upon it, placed in view of the pupils.

2. **RELATIVE USE OF PAPER AND SLATE**.—Mr. Hodgkinson, Kingsland, advocated the

use of paper in every stage of instruction: but this was objected to, not only on the ground of expense, but because it prevented the inspector from making the many corrections which are essential to beginners. Mr. Ross, Tottenham, and some others, were of opinion, that boys who learned to write on slates only would be found incapable of using the pen afterward: to which it was replied, by Mr. Lewis, Crown-street, that although boys who had learned to write on slates were sometimes found incapable at first of writing well on paper, a few days' use removed the difficulty. It was observed, that parents are generally willing and even anxious to pay for writing-books, rather than that their children should be confined to slates.

3. **SPELLING**.—It was remarked by Mr. Crossley, that the present set of Spelling Lessons embodied most of the grammatical, geographical, and geometrical terms; and the knowledge of them would considerably facilitate the progress of the children: the last edition had been carefully revised; and care taken that no words even of one syllable should be inserted, to which a definite meaning could not be attached: the advantages of this plan were great in promoting the interrogatory system; and it was found that the children took a much more lively interest in the Spelling Lessons, in consequence of the alteration.

4. **GRAMMAR**.—Mr. Coward, Pimlico, has a regular classification; but has lately rejected all written or printed lessons, preferring the communication of this part of learning orally with familiar illustrations.

5. **READING**.—The question was asked, whether it is desirable that other reading books besides the Holy Scriptures, or extracts from them, should be introduced. Mr. Elton objected to such change, on the ground that it might induce a neglect of the Bible and of religious instruction: he remarked, that the object of the supporters of British schools was to educate children, not only for the world, but for God. Mr. Coward, Pimlico, said that he had daily to regret the shortness of the time which he could give to the reading of the Bible with the children; and he should greatly object to the introduction of any thing calculated to divert attention from this important object. Messrs. Hodgkinson, Bursall, Ross, and some others, advocated the introduction of other books, as likely to invigorate the minds of the children, to afford greater scope for teaching different kinds of reading, and to cause the Bible to be more revered than it generally is when used as the only school-book. In answer to this last remark, it was observed, that the reverence in which the Bible was held in schools depended very much on how the master himself treated it—that a leading object in British schools, is to teach poor children to read the Bible, and to make them thoroughly acquainted with its contents—that interrogation upon Scripture reading afforded an opportunity of conveying much general knowledge—and that although a change in reading might in some instances be adopted with advantage as an occasional lesson, yet that special care should be taken that it did not interfere with the reading of the Holy Scriptures. No case was made out to prove that the use of the sacred text as a class book had, in any way, occasioned its being treated with irreverence.

6. **HOME TASKS**.—Mr. Elton stated, that he had adopted the plan of giving a subject on



which to seek for proofs; and had found it advantageous, especially to parents, who very frequently assisted in the search.

7. **ARITHMETIC**—The promotion of habits of mental calculation was recommended, in which it was remarked some teachers had been very successful.

8. **GOING HOME**—The practice of going home in columns was strongly recommended; the reports of those who had tried the plan being decidedly favorable. Mr. Elton has ten monitors, who take their stations at short distances from the school, and attend the boys home. At the central school, the plan of returning home in drafts has been followed for some time, and it has been found to be a great improvement.

9. **ABSENTEES**—Mr. Elton observed, that he had a monitor specially employed in observing absentees—that he closed his school-doors exactly at 9 in the morning and 2 in the afternoon, admitting none afterward—that this system was found to work well; and that he rarely had more than 12 absent each morning, out of nearly 400 children.

10. **MEETING OF PARENTS**—The plan of assembling the parents, to witness an examination of the school, has been acted upon in a few instances, and was warmly recommended. Such an examination is likely to be productive of very beneficial results: it tends to raise in the estimation of the parents a higher value for the instruction which their children receive: it interests them in the progress of their learning, and stimulates them to encourage a more regular attendance at school; and is likely to produce in their minds a higher and more grateful estimation of the services of the master, who, if his conduct be marked by a zeal in their children's welfare, is surely entitled to the gratitude of every considerate parent.

11. **RESULTS MORAL AND RELIGIOUS OF THE EDUCATION OF THE LOWER ORDERS**—It was greatly lamented that masters should generally lose sight of their pupils after leaving the school. Mr. Elton stated, that he had been in the habit of meeting once a year those scholars who had been educated by him; and that at these periods, he had frequently been much delighted to find that the good impressions produced at school had not been obliterated by intercourse with the world: he was now teaching the children of some of his earlier pupils, and found that generally they were well attended to at home. The importance of maintaining an acquaintance with the children after leaving school was much pressed: the consciousness of this friendly supervision, it appeared, tended much to strengthen virtuous habits, at the most critical period of life. Mr. Elton seemed to feel deeply the increasing depravity of the lower orders; while he was encouraged by many instances of good conduct in his own pupils, which had fallen under observation.

Mr. Hutchins (Spitalfields) deeply regretted the increase of crime, which he attributed in part to the cheapness of spirituous liquors. The abuse of liquors was generally allowed to be a prolific parent of crime; and all the masters present were earnestly urged to exert themselves to check the growth of this dreadful propensity. They were reminded of their great responsibility, and the weight of moral influence which they had the power of exercising. It was suggested, that, probably, not less than TEN THOUSAND young minds were receiving impressions from

the individuals now met together; and that the character of the influence which they would exercise in future life as parents and citizens would materially depend on the instructions which they received and the example that was presented to them.

#### APPEALS OF THE LONDON AND SCOTTISH MISSIONARY SOCIETIES TO THEIR PATRONS.

THE receipts of the London Missionary Society for the year ending May 1829, fell short of the payments by the sum of 6,854*l.* 14*s.* or somewhat more than 30,000 dollars. In view of this result, the Directors made an appeal in their last report, which is here quoted on account of the applicability of much of it to the circumstances and experience of missionary societies generally, and of the American Board of Missions in particular.

The Directors would have been highly gratified to present a statement, not of deficiency, but of excess. Of the liberal manner in which they have been supported, they will continue to speak in the warmest terms of commendation; although the progress of usefulness, they will say, rather than expenditure, has been still greater than the funds which they have been able to command. The liberality of many has been fully equal to their power; and, beyond their power, not a few have been ready of themselves, praying us, with much entreaty, to receive the gift, and to take upon us the ministration of their bounty. Though the Directors are aware that they possess the confidence, and may depend on the support of their constituents, yet they are desirous of laying before them an explanation of the causes of the increased expenditure of latter years.

These causes are chiefly to be found in the number and diversity of the separate missions belonging to the society, and in the extended opportunities of usefulness which many of its stations present. Occupying, as it does, important and widely-diversified fields of operation in the four quarters of the world, among savage and civilized nations in the east and the west the north and the south, each requiring a diversified mode of moral culture, and subjecting the society to vast expense both of men and means, to enable it to do any thing effectual, or to maintain the ground which it has already gained—its Directors can now easily account for the difficulties which have occurred, but which nothing but experience could have enabled them fully to understand.

The missions established in uncivilized countries, such as the South-Sea Islands, Africa, and Madagascar, are necessarily expensive from the first; but, when they begin to produce their effects, they must either be more powerfully aided than before, or the ultimate issue will be disappointment, if not entire failure. The process of civilization must either be aided and carried forward, until the people be rendered independent of foreign assistance; or a return to their former state may be expected to take place, after some glimmerings of social happiness have been obtained, thereby rendering their lives more wretched than before. To accomplish all the benevolent objects of their undertaking in such regions, after the success with which God

has blessed the society's labors, much more, instead of much less, would require to be expended.

The stations, again, which the society occupies among civilized people, such as those which compose the population of the Ultra-Ganges countries and northern and southern India, are necessarily exceedingly expensive, for different reasons. Their distance from this country is great; and voyages to and from them are attended with very heavy expense: the countries in which they are situated are most expensive places of residence to Europeans: they are all more or less unhealthy; consequently the waste of human life is very great; and the means necessary to repair that waste create constant and vast expense. In these countries, too, it is not by **PREACHING** only, but by various other means, that the missionaries have been operating upon their inhabitants—by the establishment of schools—by the institution of seminaries for the instruction of natives to be schoolmasters or teachers of religion—by the translation of the Scriptures into the vernacular languages—by the translation and distribution of tracts and books—and by the compilation of dictionaries, grammars, and other elementary works, to facilitate the acquisition of their language to us or promote their knowledge of ours. It is chiefly from the prosecution of these objects, all most important and useful in themselves and most intimately connected with direct missionary labor, that the funds of the society have become inadequate to its great and multifarious engagements. It ought not to be overlooked, that the Missionary Society has been for many years, necessarily and almost unavoidably, a Bible society, a tract and book society, a school society, and a civilization society, as well as a society for preaching the Gospel. If, doing the work of all these societies as well as its own, which it has done most efficiently, has occasioned some embarrassment to the society, it has also constituted its honor, and the Directors doubt not will ensure its reward.

Such are some of the causes, from which the large and growing expenditures of the society has arisen. Much of that expenditure could not have been anticipated, without an experience which it was impossible that the society could possess at the commencement of its undertaking; while there are large expenses continually occurring, which it is equally impossible to foresee and control: as bounds, however, are set to all human efforts, the Directors are convinced of the necessity of keeping the expenditure of the society within its income. The subject has engaged much of their attention during the past year; and, should there not be such an increase of funds, as to warrant their persevering on the scale of operation which has hitherto been pursued, they will be under the necessity, however painful to themselves, of imposing restrictions and limitations on some of their operations, which they would, most gladly, rather enlarge.

But they trust that this may not be necessary, as they are assured every member of the society will deem it most undesirable. There are still resources untouched in the wealth of the opulent, in the energy of the middling class, and in the self-denial of all, which the Directors trust will be put in requisition, cheerfully brought forward, rather than that the cause of God should sustain any injury.

The remarks of the Scottish Missionary Society will remind the reader of some truths which, from their importance, are worthy of frequent reiteration.

It is now upwards of thirty years since a missionary spirit was first awakened in this country; and considering the nature and importance of the work, we might have expected that before this time it would have made far greater progress than it has yet done. Though the degree in which a missionary spirit prevails in a church and in a country, may not be a perfectly correct standard by which to measure the state of religion, yet where it does not prevail, now that the duty has been so frequently, so fully, and so powerfully demonstrated, this will probably be found to indicate, in general, a low state of religion. Where religion is flourishing, there a missionary spirit finds a congenial soil; it readily takes root and springs up, and bears abundant fruit; but where religion is not flourishing, the case is quite the reverse. Can Scotland bear to be tried by this standard? Can the parishes and congregations of particular ministers? This is a question which demands the most serious consideration, and may well lead to "great searchings of heart."

But the degree in which a missionary spirit prevails among a people, is not only a standard by which we may measure whether religion is flourishing among them; wherever it does prevail in a church or in a country, it has a powerful influence in promoting the spiritual prosperity of that church or country. This is a consideration of great weight, and which has never, perhaps, had that importance attached to it, to which it is entitled. There is a mutual connection—there is a powerful re-action between the propagation of the Gospel abroad and its success at home. In no instance, perhaps, are the words of the Lord Jesus more strikingly illustrated, "It is more blessed to give than to receive." Though there is reason to hope that the churches of Britain and America have, within the last twenty or thirty years, being instrumental in turning thousands of the heathen "from darkness unto light, and from the power of Satan unto God;" yet many of these churches have, within the same period, received richer "blessing from God," than they have communicated to the heathen; the showers of mercy with which they sought to water "the wilderness and the solitary place," have returned and refreshed their own inheritance, which had long been weary. If, therefore, the friends of the Redeemer wish to see religion prosper in their native land—if the ministers of the Gospel desire to witness the success of their own labors in their parishes and congregations,—they will bestir themselves more than ever for the propagation of the Gospel among the heathen. Let none plead exemption from this duty; even the obscurest individual may essentially promote the glorious work. But it is to the ministers of Christ we must chiefly look for influential and energetic exertions in carrying it forward. There is much they may do which they have not yet done. Few ministers have taken that deep and affectionate interest in the cause of missions to the heathen, which the magnitude and importance of the work demand. Few have given them that place, in the course of their ordinary ministrations, to which they are entitled, not only by their own importance, but by the pro-

minence which this subject has in the writings of the prophets and apostles. Few have established missionary prayer meetings in their congregations, or even given the subject that place in their ordinary prayers to which it has so high a claim. Few especially are ready to listen to the cry which has been so frequently and so loudly addressed to them, in the name of the poor heathen, "COME OVER AND HELP US." Can these things be denied? And if they cannot, is there not "utterly a fault among us?" If Isaiah, who, notwithstanding what we call the darkness of the Mosaic economy, sung in such seraphic strains, the progress and the glory of Messiah's kingdom, were again to return to earth; or if Paul, who flew as on the wings of an angel, to "preach among the Gentiles the unsearchable riches of Christ," were to appear in the midst of us,—in what "burning words" would they not reprove our apathy and supineness?

"Come, O Thou that hast the seven stars in thy right hand! Appoint thy chosen priests, according to their orders and courses of old, to minister before thee, and duly to dress and pour out the consecrated oil into thy holy and ever burning lamps. Oh! perfect and accomplish thy glorious acts! For men may leave their works unfinished; but Thou art a God—Thy nature is perfection. The times and season pass along under thy feet, to go and come at thy bidding, and as thou didst dignify our fathers' days with many revelations, above all their foregoing ages since thou tookest the flesh, so thou canst vouchsafe to us, though unworthy, as large a portion of thy Spirit as thou pleasest: for who shall prejudice thy all-governing will, seeing the power of thy grace is not passed away with the primitive times, as fond and faithless men imagine, but thy kingdom is now at hand and thou art standing at the door. Come forth out of thy royal chambers, O Prince of all the kings of the earth. Put on the visible robes of thy imperial majesty. Take up that unlimited sceptre which thy Almighty Father hath bequeathed thee; for now the voice of thy bride calleth thee, and all creatures sigh to be renewed."\*

#### TRIBUTE OF RESPECT TO MESSRS. TYERMAN AND BENNET.

THE names of Tyerman and Bennet, who as a deputation from the London Missionary Society lately visited the Pacific and Indian oceans, must be well known to most of our readers. Their visit to the Sandwich Islands with Mr. Ellis, in the year 1822, will long and gratefully be remembered by such of the missionaries of the American Board of Missions, as had then the happiness to form their acquaintance.

After having spent more than seven years in this self-denying and exhausting service, these devoted men came to Madagascar, and there Mr. Tyerman died suddenly on the 30th of July 1823, three days after the decease of Radama the king. His death was noticed at p. 101 of the last volume. The surviving member of the deputation returned to his native country in the course of the past summer.

\* MILTON.

When the tidings arrived in England of Mr. Tyerman's death, the directors of the London Society entered in their minutes the following expression of their feelings on the occasion.

The Directors having bowed before the Supreme Disposer of all human affairs, in humble acknowledgment of his prerogative in determining all the circumstances of the life and death of his servants, now record on their minutes, the deep sense which they entertain of the valuable services rendered by the late Rev. Daniel Tyerman, in connection with his highly esteemed colleague, George Bennet, Esq., to the London Missionary Society, and to the cause of Christ in general, for the period of more than seven years; during which they visited the missionary stations of the society in the South Seas, together with those beyond the Ganges, in the East Indies, Mauritius, and Madagascar, where the remains of our departed friend now repose till the resurrection of the just.

From affection to the objects of this society, Mr. Tyerman voluntarily relinquished the engagements of the ministry at home, the endearments of a beloved family, and the enjoyments of his native land; regardless of personal labor or of danger; whether that arose from climate, from barbarous society, or from long and fatiguing journeys; intensely desirous of promoting the usefulness and comfort of the missionaries and the prosperity of the society, he prosecuted his arduous undertaking to the end of his career, with unabated energy and zeal. By the missionaries abroad, and the Directors at home, his memory will continue to be loved, revered and honored. The Directors are persuaded, that in these views and feelings, all the members of the society will cordially concur, and that they will unite with them in kindest sympathy with the family now left to deplore his loss.

Mr. Bennet, on his return to England, was received by his brethren with many tokens of esteem. An instance of this sort occurred at the annual meeting of the Stepney Missionary Society, auxiliary to the London Society, on the 17th of December. The Rev. P. P. Wahlén, chaplain of the Swedish embassy at London, in moving a resolution congratulating Mr. Bennet on his safe return, and lamenting the decease of Mr. Tyerman, paid an animated tribute of respect to both the surviving and deceased members of the deputation.

Permit me, sir, before I sit down, to congratulate yourself and this assembly, on the presence of that highly respectable gentleman, to whom this resolution refers, and who appears before us this evening as a living monument of the protecting care of Providence. He has before been announced to this meeting as having visited the operations of the society around the globe, which, with gigantic arms, it has encompassed, and which, for your benevolence, has not been found too wide. He did, indeed, set out to circumnavigate the globe, not in quest of the gold of Ophir, but of a pearl of infinitely greater price; not to find out a passage through the icy masses of the arctic pole, but to the frozen heart of the savage heathen; not for discovering a new world, to entail on it the crimes and cur-

ses of the old, but to visit, benefit, and bless those sacred colonies, which the enterprising spirit of Christian charity has founded in far distant regions. We praise God, and rejoice to see him safe returned among us: but this joy is like an April sun, which smiles through tears. Alas! the mournful duty has devolved on him to bring us, with the olive leaf, a cypress branch, broken on the distant grave to which he has consigned that dear and venerable friend, who shared in his perils, his anxieties, and joy, and fell another willing sacrifice to this glorious cause. Peaceful be thy slumber, thou faithful servant of the Lord! Thy name shall be thy monument, and thy grave a dear and sacred spot to many a future pilgrim.

EXTRACTS FROM A FAREWELL LETTER  
OF MESSRS. TYERMAN AND BENNET TO  
THE LONDON SOCIETY'S MISSIONARIES IN  
INDIA, &c.

IN this connection the reader may be pleased to see extracts from a farewell letter, addressed by the persons so respectfully noticed in the preceding article to the missionaries of the East India and Ultra Ganges' missions. Few men have had such opportunities for gaining experience, and forming valuable opinions, in relation to the conduct of missions among the heathen, as Messrs. Tyerman and Bennet.—The letter is dated Isle of France, Dec. 7, 1827, a little more than seven months previous to the death of Mr. Tyerman.

Having, as a deputation from the London Missionary Society, completed our official visits to you its honored friends and associates in the great and glorious work in which we are all engaged, and having bid adieu to the shores of India to proceed to the discharge of other duties, we embrace the earliest opportunity allowed us to say—Farewell.—The countries in which the Head of the Church has called you to labor, we shall traverse no more; nor shall we, probably, see any of your faces again in this vale of tears. But that sacred affection and Christian esteem which have been enkindled in our bosoms toward you, and those you most tenderly love, by our visit to you, will continue to glow, and keep alive in our minds that lively interest in your welfare which we feel:—and though absent, far absent in body, we shall be often present in spirit, beholding your order and the steadfastness of your faith in Christ Jesus. We feel ourselves one with you, sweetly identified in affection, in the work in which you are engaged, and in the grand and sublime objects which you have in view, than which none more glorious can be contemplated by an immortal spirit.

*On the Study and Use of Languages.*

The knowledge of the language of the people whose conversion you seek, is essential to your success; for the better you are acquainted with it, and the more correctly and fluently you speak it, the more respect and attention will be given to your message. To that one language, bend your whole attention, until you have made it your own; nor suffer your minds to be drawn away by others, or by the pride of being thought

learned, or the vanity of knowing many languages. The possession of any one of the languages of India, in such a degree of perfection as is desirable, will usually cost exertion enough; and when obtained, will give you access to millions of souls, scope enough for your best exertions. Much, dear brethren, as we have said on this subject in private conversation, we do not deem it unnecessary to repeat the same sentiment again, for we are not ignorant of Satan's devices. Nor let your pundits deceive you, for they are in league with the common enemy, by teaching you a language which those do not understand, to whom you have access. Neither soar so high, as to be incomprehensible; nor descend so low as to be contemptible and vulgar. There is a style in all languages, that is at once plain, dignified, and appropriate, which both rich and poor can comprehend, and which neither can condemn. This is the style which we recommend that you should study, and in which you should preach the Gospel.

These remarks we chiefly intend for our younger brethren, who have recently arrived in India. Most of you who have been for some time on missionary ground, we are happy in feeling assured, are well acquainted with the language of the people among whom you labor, and speak it both with fluency and correctness. Until then, no missionary is an efficient laborer. To arrive at so high and important an attainment, should be the first concern of a missionary on reaching his sphere of action; and no other object, however important, should be allowed to divert his attention from it. Any missionary who either cannot, or will not, acquire the language of the people to whom he goes to preach the Gospel, is but a cumberer of the ground, and should turn his attention to some other object, and not consume those funds which are raised for the support of useful missionaries, and not of the indolent, or those who are seeking their own ease and aggrandizement.

Let plain and perspicuous language be the medium through which you place before the understandings of the people, and the consciences of your hearers, the glorious doctrines, and precepts, and motives of the unsophisticated Gospel of Jesus. Be it yours to follow the illustrious example of the greatest of mere human missionaries, and to know nothing but Christ and him crucified, and to glory only in the cross. To some, this may be a stumbling block, and to others, foolishness; but to many, we trust, it will be the power of God, and the wisdom of God.—Guard, dear friends, against dwelling on subjects of mere speculation, or on such as would afford mere amusement. Let the great things of God fill every address. Nothing will tend so much at once to excite attention, to do good to your hearers, and to destroy idolatry. Let the truth alone be exalted, and error will fall. Life and immortality are brought to light by the Gospel; and the same should be attempted in every sermon that you preach; for, alas! darkness covers the earth, and gross darkness the people. The fall of man, and the importance of a change of heart—repentance towards God, and faith in our Lord Jesus Christ, must be the great subjects of every sermon to the heathen. You cannot depart from these first principles, without being guilty of a dereliction of duty. And allow us again to recommend that your sermons to the heathen be pithy, lively, warm, and affectionate, delivered with a mani-



fest concern to do them good. To be so, they must be short. Much strength is wasted in these countries by long sermons, where so little ought to be unnecessarily expended.

*Formation of Churches—Familiar Preaching—Distribution of Tracts.*

In beginning to form Christian churches in the heathen countries where your lot is cast, and where we trust thousands will rise into being at a future day, it becomes you to use great discretion and precaution. The churches which you organize will be regarded as precedents and examples. Should you fall into error, your error may create immense difficulties to your successors for ages to come. You have an example illustrative of our meaning, and a proof of the great evil of errors in first beginnings, in the case of allowing *caste* to be continued in a profession of Christianity; a painful fact, exhibited in the Tanjore and Tranquebar missions:—than which, nothing can be more inconsistent with the genius of the Gospel. May the Lord give you the wisdom which is necessary to direct.

Permit us, dear brethren, to recommend more *street and bazaar-preaching*; consider what this despised practice did in the days of Whitfield and Wesley, and in the days of Christ and his apostles. This is not sufficiently practised in India by the missionaries, excepting in a few places. No missionary, we conceive, should be satisfied with himself, unless he has preached in this way a short sermon every evening, when the heat of the day is over; and so far from this being injurious to his health, we are satisfied that the exertion would be conducive to it, and prove a counteraction to the deterioration of home study through the day. Many induce disease in these climates, by indolence and the want of more bodily exercise. We have every where found that the most healthy are those who make the most exertion.—By street and bazaar preaching, we are aware that you will perhaps expose yourselves to some contempt; but, by not doing it, you are in danger of a neglect of duty, and the stings of conscience. A love of ease would urge more tranquillity and less publicity. To be known, you must be public; and both are essential to your usefulness, that both your doctrines and your example may be understood, the one embraced and the other followed. To seek publicity for its own sake, would be vanity; but to seek it for the sake of doing good, is the duty of every missionary of Jesus Christ.

Throughout all India, it is delightful to see with what cheerfulness the people receive *religious tracts*, and with what eagerness they seek to possess them; this is one of the encouraging signs of the times in India, and affords a pleasing ground of hope respecting the Hindoos. We are aware that many of you are in the habit of distributing tracts, but we must express a wish that they may be distributed with a more liberal hand, and to a greater extent. These silent preachers declare the same doctrines that you do in your sermons. They bring to mind what the people have heard from your lips, but which otherwise might have been forgotten; they go home to the bosom of the family, and reach many who would never come to hear you. The brahmins and rich gentry, who would think themselves disgraced by standing to hear you, would be glad, we doubt not, in many cases, to read at home the doctrines which you advance,

which, under a divine blessing, may issue in their conversion. We have heard of some pleasing instances of this nature, which prove the great utility of circulating tracts, and encourage you to abound in the work of the Lord. The people in many places are hungering and thirsting for knowledge. O give them the bread and water of life. If sufficient funds for the purpose cannot be raised in the country, we feel assured that the society will, to the utmost of its power, assist in so good a work.

It is with great pleasure we recal to mind the delightful fact, that there are *Missionary, Bible, and Tract Societies*, associated with most of your stations. This does great credit both to yourselves, as the promoters, and to the Europeans and others around you, as the supporters of societies, on which God has conferred such peculiar honor. Both to you and to them, our cordial thanks are due; and we trust that neither you nor they will be weary in such well-doing.

*Education.*

The school system in India is diffusing much light and scriptural knowledge among the rising generation, lessening their prejudices against the doctrines of the Gospel, and preparing the way for some great change, to which these nations, we conceive, are fast advancing.—But allow us to caution you against multiplying schools beyond the power of a very frequent superintendence, which should be at least once or twice a week, and that made by yourselves or those assistants in whom you can fully confide. Much has been done; but much improvement we think needs to be attempted in the state of the schools. The masters, if hirelings, will be satisfied with having a few children who can read tolerably well and repeat a catechism. But why should there not be twenty where there are but four or five? A more close, vigilant, and frequent inspection would, we think, cure the evil. But the principal advantage to be derived from the school system is, we think, the opportunity which the schools give to the missionary, when he visits them, of preaching the Gospel to those who stop at the outside, and to the parents who come to hear their children catechised, or others. We would, therefore, recommend that one stated day and hour every week should be appointed and known, that the parents may come to hear their children, as well as passers by. School-rooms should always be selected in public streets and places of great resort, that the people may be induced to stop and hear. When a number are collected to hear the children catechised and examined, a fine opportunity is afforded, either directly or through the children, of placing the great truths of the Gospel before their minds.

The establishment of *female schools* is another object which we must press on your attention, and on that of the partners of your days. While it is matter of exultation that so many boys throughout India are under a course of Christian instruction, it is deeply to be deplored that, excepting in Calcutta, but little has either been done or attempted in any other part, for the education of the other sex; we are aware of the difficulties which oppose; but, we beseech you, and our dear friends and sisters, seriously to lay the subject to heart, and make your best exertions. Commence them with prayer, and ere long, we may have to rejoice in hearing that many young females enjoy the same privileges

as the boys. A vigorous attempt may ultimately conquer those difficulties which appear now insurmountable.

#### Cautions.

Too much English preaching, keeping of schools, composing books on subjects merely literary, entering much into the society of your countrymen, attempting a variety of languages when one only should at first engross your entire attention, a restless hankering after home, a dislike to your station, or the people among whom you labor, with a variety of other things, may become great snares to a missionary in taking off his heart from his work, entirely or in part. We have seen with grief, the success of such allurements; and when these objects, or any other not directly missionary, engross the attention, we cease to wonder at the want of success among the heathen. Most affectionately we warn you against them, and all other illegitimate appropriations of your time and strength; and exhort you to give yourselves wholly to your work,—a work which is worthy of an entire devotedness of all your powers.

Before we close this letter, we must entreat you to take all due care of your health. On the importance of this blessing, both to your personal happiness, and to your usefulness in the great work in which you are engaged, we need say nothing; but to pay all suitable attention to its preservation, is an imperative duty. Many a missionary, we doubt not, has fallen a sacrifice in these climes to his own imprudence, in not taking sufficient bodily exercise, and by engaging his mind too intensely in his studies at home. The English constitution will not bear that ardor of mental exertion in these sultry regions, as at home, excepting for a short portion of the day; and requires to be followed by far more exercise of the animal system, than is generally taken to preserve both the mind and body in good health. For the want of such exercise, the muscles lose their tone, the system gradually sinks into a state of torpor, and the diseases incident to these regions are induced. Exercise may be taken, we conceive, in a carriage at any part of the day, with safety, provided the direct rays of the sun are avoided; but the mornings and evenings are, doubtless, the most suitable. At these times, the missionary should go to the adjacent villages, visit the schools which he has under his care, and address the people both in the school-rooms and in the streets, distributing tracts to and conversing with them; such engagements, daily pursued, we are persuaded, would tend greatly both to the usefulness of the missionary, and to the preservation of his health. This should be done from the time the missionary arrives in India, so far as it is possible; and so soon as he has obtained a few words of the language he should make use of them in the schools, and in attempting to converse with the people; by which means also, he would acquire the language much sooner, and with more correctness of pronunciation than otherwise. However, when the constitution fails, and sinks under the climate, and becomes the subject of that debility which torrid regions so often induce, and when a change of air becomes necessary, we think that no missionary should take a voyage to England merely for the sake of recovering the vigor and tone of his system, till he has tried a journey to the *Neilgherry Hills* in the Madras Presidency, which may be done at a much less loss of time

and expense to the society, than would be incurred by a voyage to England. Having ourselves visited these hills, we may be supposed to have obtained some information respecting them; and we are decided in the opinion, that a residence upon them for a short time would be very likely to be of essential service in all such cases of general debility as those to which we allude. At *Koteagherry*, which is half a day's journey from the foot of the mountains, and 6,000 feet above the level of the sea, and where the thermometer in the mornings stands at about 64 degrees, the climate greatly resembles that of England, being clear and bracing. This is the place to which we advise the patient first to go, and where lodgings may be obtained; and if a still colder region should be advisable, it may be found at *Ootakammed*, which is 2,000 feet more elevated, and distant from the former place about fifteen miles.

#### Grounds of Encouragement.

The growing indifference of the Hindoos to their own tenets and ceremonies, is a pleasing omen. Of the fact we can have no doubt. Indeed, to us who have travelled so much among them, their mythological system appears, like multitudes of their temples—in a state of wretched dilapidation: both are tottering to their fall. A few years, and the world will witness some mighty change. Knowledge is making rapid progress among the people; the brahmins are falling into disrepute. Aware that covetousness is the mainspring of their actions, their vassals are become impatient of the yoke; they will speedily cast it off, think for themselves, and embrace the Gospel. What means that eagerness every where so ardent to obtain the Christian tracts, portions of the Scripture, and the various publications which you are diffusing among them, and what the tendency of their influence? —Besides, the sacred volume is now made to speak to all these nations, in their own tongue, of the wonderful works of God. Is not this a fact of auspicious aspect!—A few years ago, scarcely a pious individual was to be found in these countries, in whose life religion could be seen, or who was disposed to plead the cause of the perishing heathen at the throne of grace; but now, God has a numerous seed to serve him, scattered over the vast regions of India, who rejoice to aid your designs, and to encourage your hearts; to assist you with their prayers, their example, and their pecuniary contributions. —How many benevolent institutions are in vigorous operation, not only in the great cities of Calcutta and Madras, but also in various parts of the interior, laboring in different ways to circulate the Scriptures of truth, and religious tracts and books—all aiding in your missionary career.—Add to all these considerations one more, which is, the number of pious promising brethren who have lately joined you from your native shores:—these, all these, and various other considerations, are calculated to inspire you with courage and with hope that the set time to favor India is come.—Much land remains to be possessed; but go forward, brethren, in the name of the Lord, exercising a humble dependence on his grace, and the proud walls of this Jericho will fall before you, and the song of victory and of triumph, which has been sung in other heathen countries, you will sing in these.

## DOMESTIC.

## NOTICES OF EFFORTS TO EXTEND THE PAPAL CHURCH IN THE UNITED STATES.

SOME interesting statements respecting the efforts which Papists are now making to extend their church in the United States have appeared in the last number of the Quarterly Register and Journal of the American Education Society. They were collected from a French periodical for the last year, entitled 'Annals of the Society for Propagating the Faith.' As very little has been published on the subject, until lately, and as these statements are derived from authentic sources, it seems desirable to record some of them here.

The first Romish bishop for the United States was elected through the special favor of pope Pious VI, and consecrated in England, Aug. 15, 1790. In 1810 the episcopate of Baltimore was erected into a metropolitan see, and four suffragan dioceses were added. One other had been previously constituted. Others have been added since, till the present number amounts to ten or twelve.

The following statements by the editor of the 'Annals' will show the progress which papacy has made in the diocese of Bardstown, Kentucky, and its present extent and condition.

In the first and second number of these Annals we inserted two articles respecting Kentucky. We then stated the condition of the Catholic religion in this vast mission. Since that time, the good which had been commenced has been confirmed, and truth has obtained new triumphs over error. Daily conversions, although not of a splendid character, are crowning the labors and animating the zeal of the venerable bishop of Bardstown, and his indefatigable helpers. The Jubilee was preached in succession and with effect throughout all the parishes of the diocese. Infidels and the protestants of all denominations, who inhabit this country, were neither alarmed nor stirred up to opposition, as has often been the case elsewhere, at the sight of a few poor priests announcing to sinners the mercies of the Most High, or dazzling the eyes of heretics with the torch of the true faith.

Beside the bishop and his co-adjutor, monseigneur David, there are in all the diocese of Bardstown but twenty-one missionaries. This diocese is formed of the states of Kentucky, Tennessee, Indiana and Illinois, the whole population of which amounts to 1,397,450 souls, comprising 207,950 slaves. This population, in which are found not more than 30,000 Catholics, is spread over a surface a hundred leagues wide and two hundred and forty in length. The diocese possesses a Dominican convent, two nunneries, and thirty churches, of which eleven are built of brick, and nineteen of wood. The convent of the Dominicans is at St. Rose, near Springfield in Kentucky. It was founded in 1806, by M. Edw. Fenwick, the present bishop of Cincinnati, and has thus far furnished twelve priests. Some years since mgr. Flaget institu-

ted a community of *Missionary Friars*. They are intended for the office of catechists, schoolmasters, sacristans, etc. Their vow is for three years, and they engage in manual labor, gardening and agriculture.

The nuns devote themselves to the education of young persons of their own sex. The *Sisters of Charity*, seventy in number, were established by mgr. David. Their chief town is at Nazareth, one league from Bardstown. By the increase of pupils, they have been necessitated to build a boarding-house that will contain a hundred and fifty. Nuns, of the Dominican order, were established six or seven years ago, to the number of fifteen, in the neighborhood of Springfield. They have but about thirty pupils, not being able to accommodate more. The *Sisters of the Cross*, or of *Loretto*, founded by the venerable M. Nerinckx, amount already to one hundred and thirty-five. Their principal establishment is at Loretto, near Bardstown, and they have six other secondary houses for country schools.

The bishop in a letter expresses great satisfaction in view of what he had accomplished and of his designs and prospects.

The providence of God has unquestionably been remarkable in regard to me, and even lavish of kindnesses; and had I the hearts of all the angels, I could not recount them. On my part I have endeavored to answer its designs, and my exertions have not been useless. In fact, what a consolation is it to me, that I have formed three female religious orders—the *Lovers of Mary*, the *Sisters of Charity*, and the Dominican nuns! More than two hundred young women, who have taken their vows in these institutions, are principally devoted to the education of persons of their own sex. What a consolation, to have formed two seminaries, containing thirty-five or forty young people designed for the church, to have erected two schools for country children, and a little college for such as desire a classical education; to see that eight brick churches, without mentioning my cathedral, which is the wonder of the country, have been erected since my abode in Kentucky; that the two seminaries, the two schools, and the college, are also beautiful buildings of brick, erected and paid for by ourselves. It is true that we owe from 30 to 35,000 francs; but from the profits of the college and the contributions we expect, we may be freed in about four years.

The following is the account of the ordination I administered the last December: one who received the tonsure, nine minorities, two sub-deacons, and one deacon; five or six children of the little seminary, after a trial of eighteen months or two years, may receive the tonsure; but garments must be bought for them, for I have not the means. In our two seminaries, we have one tonsured, eleven minorities, four sub-deacons, and three deacons, with seventeen or eighteen young persons more, who have been studying two or three years for the priesthood. This prospect in a diocese, existing only thirteen years, is consoling to the friends of religion, and merits encouragement.

The college spoken of is at Bardstown, and is incorporated by the legislature of Kentucky; the bishop of Bardstown and his suc-

cessors, by virtue of their office, being constituted perpetually its rectors. The bishop subsequently acknowledging the reception of 13,200 francs from the Society for Propagating the Faith, and adverting to the manner in which the money had been expended and his own rigid economy, adds—

Our buildings are nearly finished; we have about ninety boarders in the college, and more than a hundred and fifty abroad. Besides, our personal expenses are moderate; so that I have the greatest confidence we shall be able in a short time to liquidate our debts,—and shall then have the opportunity of educating gratis a much larger number of pupils in our seminary for the good of the church in Kentucky—and even of the bishops my neighbors, who have no seminaries established.

The bishop dilates on the success which has followed his exertions to make converts to the Romish church, by means of his college and the schools for females conducted by nuns, to which children of papists and protestants are admitted indiscriminately, and also by means of the services on proclaiming the Jubilee, and conferences in various towns and villages, on the cardinal doctrines of the papists. The extent of the bishop's plans may be seen in the following extract.

Would it not be better to aid me still in consolidating what I had established with sweat and toil,—so that, in a few years, my seminaries should be, as it were a branch of the Propaganda of Rome, in which might be trained a sufficiency of missionaries for Kentucky and the dioceses adjacent? Already am I furnished with buildings, which can contain a hundred young persons, and this number I could procure, had I the means of feeding and decently clothing them, and could I furnish the books necessary for their education. I beg you, inform the directors, that our Americans are not like the people of the East Indies. Sprung from Europeans, they have the intelligence, the resources, the customs and manners necessary for the most brilliant education, and are capacitated to receive it. Some of my Kentuckian priests would do themselves honor at Paris and at Rome, by their knowledge, quickness of perception, learning, and extemporaneous eloquence. They easily bend to the rules of the seminary; acquire a piety more solid than showy; are fond of learning, and capable of great application. Give me only sufficient funds, and a few serious and well instructed professors, and I can assure the gentlemen, directors of the Association for Propagating the Faith, that I will soon form a sufficiency of priests for even the savages. I may indeed assert, that the savages can never be assured of having missionaries constantly, until it shall be found practicable to form them in the country itself. Finally, it is a falsehood to say that there are no savages in my diocese. Many nations of these poor barbarians inhabit the borders of Indiana and Illinois, two states depending still on my jurisdiction. But I have yet so great need of priests for the Catholics around me, that it has not been possible I should employ myself in managing a mission altogether different from that I am now conducting. The almost invinci-

ble repugnance these savages show to civilization, the degeneracy and brutishness of their powers of mind, their implacable hatred and revenge, their almost constant and disgusting drunkenness, their insurmountable indolence, their roving, vagabond life, more necessary now since the vicinity of the whites has deprived them of game; all this united—with their continual traffic among the whites, which cannot be hindered, as long as the republican government shall exist—must render the labors of missionaries among them almost fruitless.

'God forbid,' he adds, 'that I should deery such missions; but I have been convinced for several years, that the missions among whites are much more valuable, in regard to both the progress and the honor of religion. For, since the holy Catholic religion has exhibited herself in Kentucky with a certain splendor,—since schools for girls and boys, into which all sects are admitted, have been multiplied, our many churches built, and our doctrine clearly and solidly explained in them on Sundays and festivals, the most happy revolution is effected in her favor. To the most inveterate prejudices have succeeded astonishment, admiration, and the desire of knowing our principles. Now the conversions are numerous. In twelve jubilees, wherein I have presided, more than forty Protestants have entered the church; a great number still are preparing to share the same happiness,—and I have hardly gone over the half of Kentucky.'

It appears that the bishop of Cincinnati, assisted by the same foreign association, had, four years ago, built a cathedral in that city, and eleven other churches in different parishes in the state of Ohio.—After remarking on the difficulties to be encountered in prosecuting the American missions, and also the facilities afforded, the editor of the 'Annals' adds—

The missions of America are of high importance to the church. The superabundant population of ancient Europe is flowing toward the United States. Each one arrives, not with his religion, but with his indifference. The greater part are disposed to embrace the doctrine, whatever it be, which is first preached to them. We must make haste; the moments are precious. America may one day become the centre of civilization; and, shall truth or error establish there its empire? If the protestant sects are beforehand with us, it will be difficult to destroy their influence.

By the documents from which these notices are collected, it appears that the Papists of Europe are making systematic exertions to extend their church in the United States. Though they do not neglect other parts of the country, they doubtless expect special success in the frontier settlements, where the means of thorough religious instruction are less perfectly enjoyed. In the year 1823, the Association for Propagating the Faith appropriated about \$24,000 for the support of the missions in America. Periodical publications are issued by the Papists at Charleston, S. C., Hartford, Conn., and Boston, Mass. The prelates are associated in a convention, which met in October last at Baltimore.



**DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH.**

THE Executive Committee have appointed the Rev. J. J. Robertson, who lately returned from a special agency to Greece, to be a missionary to that country, and he, with his family, is expected to embark for the Mediterranean in a few months.

The Executive Committee have it in contemplation to establish a printing-press in Greece. The following resolutions and the subjoined remarks on this subject are from the proceedings of the Committee, published in the Philadelphia Recorder.

Resolved, That it is expedient and highly desirable, that a press should be connected with the Greek mission.

Resolved, That the Rev. J. J. Robertson be authorized to obtain funds in the name of this Committee, for the purpose of procuring a press, founts of type, &c.; and also to receive donations of any articles needed for a printing establishment, in connection with his purposed mission to Greece.

One of the best means of aiding in the regeneration of long-enslaved and degraded, but now emancipated and rising Greece, is the general diffusion of sound scriptural education. To secure this blessing, the resources of the country are wholly inadequate. The poor Greeks are compelled to look abroad for aid, and their eyes are chiefly directed to free and enlightened America. Already have they experienced our Christian charity to some extent in this respect. Warm expressions of gratitude to Americans are frequently heard, for sending out missionaries to them, for such valuable and benevolent purposes.

But to give the schools, now existing, and others daily forming, due efficiency, a series of suitable books is requisite, and these can no where be so well prepared as in Greece itself, both in regard to language, and adaptation to the character and wants of the people. It is, therefore, deemed an object of the highest importance to establish a press in this interesting country, for printing books of elementary education, short evidences of Christianity, &c.

The Committee have passed the following resolution relative to an additional missionary.

Resolved, That it is highly expedient and desirable, that Mr. J. H. Hill should be associated with the Rev. J. J. Robertson in the proposed mission to Greece; provided it shall be manifest that sufficient funds shall be forthcoming to support this addition to the mission establishment.

**SIXTH ANNUAL REPORT OF THE BAPTIST GENERAL TRACT SOCIETY.**

THE fifth report of this society was noticed at p. 99, of the last volume. The sixth annual meeting was held in the city of Philadelphia, Jan. 6th, Rev. W. T. Brantly presiding.

From the reports of the agent and treasurer, it appears that the receipts of the society during the year 1829, from donations, sales, &c. amounted to \$5,536 39; and the expenditures to 5,641 06. The total receipts of the society during the six years of its existence have been \$15,761 63. Twenty-six new tracts, containing 304 pages, have been added to the series, making the whole number 85, nearly completing the fourth volume; besides a work of 180 pages. Of the series 1,292 pages are stereotyped. During the last year the society printed 446,760 copies of tracts, containing 4,941,000 pages; making the whole number of tracts printed since the formation of the society 1,394,000, containing 15,393,000 pages. The issues during the year were 4,466,586 pages.—Seven new depositories have been established, and two branch societies formed, during the year. The whole number of branch societies, auxiliaries, and associations, engaged in circulating the society's publications is 322.—The society is attempting to supply every Baptist church with a set of its tracts. Of the 4,000 churches, 450 have applied for tracts. To supply the remaining 3,550 churches will require 2,120,000 pages.

**SECOND ANNUAL REPORT OF THE BOSTON SEAMEN'S FRIEND SOCIETY.**

THIS society has made important advances, in several respects, during the year. About 160 annual subscribers and 26 life memberships have been obtained. Other life memberships are expected to be soon completed. The expenditures of the society during the year 1829, amounted to \$2,155 67. In addition to this the society have erected a new church at an expense of \$5,500, about \$1,000 of which have been paid.

During the year the attention of the Executive Committee was directed to the regular maintenance of public worship for seamen, good boarding houses for them while on shore, the distribution of Bibles and other suitable books among them, and the erection of a house of worship.—The meeting for seamen was opened at the hall on Central Wharf in Aug. 1818, and was continued regularly until the last Sabbath in Dec. 1829, when public worship in that place was closed, and the congregation removed to the new house erected for them. It is estimated that 3,000 persons, in all, attended public worship during the year 1829. A weekly lecture has also been held regularly and occasional prayer meetings.—A book and tract depository has been opened by the society, where seamen may resort, have free conversation with the minister, have their names, vessels, and homes registered, and receive books and tracts.

The total amount of books and tracts distributed in eleven months is as follows:—387 Bibles; seven Testaments in English and five in Spanish; 797 bound volumes; 4,416 pamphlets, including 280 Christian Almanacs, and various single sermons, reports, &c.; 319,140 pages of tracts in English, and 46,040 pages in French and Spanish, besides large numbers of religious newspapers. In addition to these, there have been distributed surplus sheets of Scott's Family Bible, furnishing 39 volumes and 214 large pamphlets of important parts of the Scriptures, containing copies of several entire books.

The registry has furnished some evidence of a reform commencing among seamen in regard to intemperance, which in time past has held an almost unlimited dominion over the sea. Several vessels from this port are known to have shipped their crews on condition that no profane language shall be allowed, and no ardent spirits used on board. The names of more than thirty vessels now sailing from Boston have been entered, in which no ardent spirits are carried for

the use of the crews. But there is not only a reform thus apparent in the morals of seamen, but there is evidence of more seriousness among them than has been generally thought to exist. Among those registered during the year, are found about 100 hopefully pious men, and about 50 public professors of religion, and on board several vessels which have sailed from this port during the year, daily prayer and public worship on the Sabbath are maintained when circumstances permit.

The number of persons who have called at the registry during the year is 1,183, including men of 10 different nations, and 14 different states of the Union. The new meeting-house was dedicated on the 1st of January, and on the 20th the 'Mariner's Church' was organized. Since that time the number who attend public worship on the Sabbath is considerably increased.

## Miscellaneous.

### THE MISSIONARY'S FAREWELL.

AN English missionary spent nearly twelve years among the heathen, and then revisited his native land. On being called to leave it again to resume his missionary labors, he thus describes his feelings.

Jan. 24, 1829. I went to East Houghton, the place of my nativity, to take leave of my aged parents.

On my arrival here, a year and a half ago, (after an absence of nearly twelve years,) how peculiar were my feelings! The cottage in which I first breathed the vital air, still stood at the foot of the garden; the little spots of ground where I used to plant my flowers were adorned with the beauties of spring; and my dear, aged mother had led the blooming roses above the tops of the windows. The far adjacent hills where I used to sit and play my flute, while tending the lambs of the flock, were clothed in living green; the fields I had frequently ploughed were waving with corn; and the beautiful Humber was rolling its mighty stream at the foot of the hills. The morning larks were ascending on high, the doves were cooing in their lofty habitations, and on the Sabbath (sweet day of rest!) I again heard "the sound of the church-going bell." What a contrast to the dreary deserts through which I had been travelling!

My father is yet alive, and his head is adorned with locks of silver. Both he and my mother have passed the bounds of threescore years and ten, and are gradually sinking into the grave. How shall I leave them! My engagements with the Committee, the erection of our chapel at the Cape, and some other circumstances, call me to go: but, after all, it is hard work. Some of the strongest bonds of affection must be torn asunder. The aged pair frequently kissed their grandchildren as they prattled around them, having no hope of again seeing them in this vale of tears. The shades of evening came on. The vehicle which was to bear us away approached. We prayed, and parted. Farewell, my aged

parents! May the God of Abraham, and of Isaac, and of Jacob be your God, the strength of your hearts, and your port to forever! Amen.

30th.—Another day of trial in parting with our dear little boy, who is about eight years of age. He endeavored to keep up his spirits, and ran with me from place to place; yet he often sighed, and the tears glistened occasionally in his eyes. At four in the afternoon we went on board the packet for Barton. Several friends were on board. They accompanied us across the Humber, where the coach was waiting our arrival. At length the signal for our departure was given. The coachman took his seat, the guard sounded his horn, and we were borne away! Many a time have I "chased the briny tear, and stemmed the rising sigh;" but I never felt any thing to equal this. Surely this world is a vale of tears! What a blessing is Revelation, which points to a rest remaining for the people of God!

"In that eternal day,  
No clouds or tempests rise;  
There gushing tears are wiped away  
Forever from our eyes."

Feb. 25th.—We left the mission-house, where we had been treated with the greatest kindness. Mr. Morley kindly accompanied us to Gravesend, and saw us safely on board the *Henry*, Captain Bunning, bound for the Cape of Good Hope.

March 1st.—The Captain came on board, from Deal, and the pilot left the ship. We have a fair wind, and hope soon to be out of the channel. May that God who rides on the wings of the wind be our pilot and our refuge!

4th.—We have again lost sight of land. England, farewell! May the God of Israel be thy God!

### STATISTICS OF RELIGIOUS DENOMINATIONS IN THE UNITED STATES.

THE following summary view of the religious denominations in the United States is collected from a detailed article on the subject, contained in the last number of the *Quarterly Register* and *Journal of the American Education Society*.

It appears to have been compiled from the most authentic sources which are accessible.

1. *Orthodox Congregationalists*.—Principally within the six Northeastern or New-England States; in each of which there is a General Conference, Association, or Convention. Associations or Conferences, 66; ministers 800; vacant churches 250; communicants 120,000. [Documents not complete.]

2. *Presbyterians*.—In the Middle, Southern, and Western States. Synods 19; presbyteries 92; ordained ministers 1392; licentiates 205; churches 2070; communicants 162,816.

3. *Reformed Dutch Church*.—Principally in the states of New York, New Jersey, and Pennsylvania. Synods 2; classes 16; pastors 150; licentiates 7; churches 185; vacant 44; communicants 11,713.

4. *Protestant Episcopal Church*.—Principally in the Atlantic States, but scattered through most of the others. Dioceses 15; bishops 10; ministers 528.

5. *German Reformed Church*.—Principally in the Middle States and Ohio. Synods 2; classes 8; ordained ministers 120, candidates 10; congregations 500. [Documents deficient.]

6. *Evangelical Lutheran Church*.—Principally in the Middle States. In 1823, about 200 ministers, and 800 congregations.

7. *Methodist Episcopal Church*.—In all the states. Bishops 4; conferences 17; travelling preachers 1,697, superannuated 120; members 447,743.

8. *Calvinistic Baptists*.—In all the states. Associations 224; churches 4,235; ministers 2,857; communicants 292,862. [Documents not all of 1829.]

9. *Seventh-Day Baptists*.—Principally in Rhode Island. Ministers 30; communicants 3,000. [Estimated.]

10. *Six-Principle Baptists*.—Principally in Rhode Island and New York. In 1823, about 25 churches, and 1,700 members.

11. *Mennonites*.—In 1824, ministers 250; members 30,000.

12. *Tinkers*.—Principally in the Western States. Churches 40; communicants 3,000. [Estimated.]

13. *Free-Will Baptists*.—Principally in New England. Ministers 300; churches 370; communicants 16,000. [Estimated.]

14. *Christian Society*.—In most of the states. Ministers 300; members 30,000. [Estimated.]

15. *Emancipators*.—Principally in Kentucky. Ministers 10; communicants 400. [Estimated.]

16. *Free-Communion Baptists*.—In the state of New York. Ministers 30; communicants 3,500. [Estimated.]

17. *United Brethren*.—Principally in Pennsylvania and N. Carolina. In 1823, ministers 23; congregations 23; communicants 2,000; members 6,000.

18. *Quakers or Friends*.—Principally in the Atlantic States. Members 150,000; of whom 56,026 are Hicksites, 23,904 orthodox, and the others not known.

19. *Cumberland Presbyterians*.—In the states bordering on the Mississippi river. Synod 1; several presbyteries; increase last year about 3,500.

20. *Unitarians*.—Principally in Massachusetts. Churches 160. [Estimated.]

21. *Sveedenborgians*.—Principally in the Eastern and Middle States. Ministers 23; regular societies in 28 towns.

22. *Shakers*.—Principally in New England and New York. Societies 16; preachers 45; members 5,400.

23. *Universalists*.—Principally in the Eastern and Middle States. Preachers 150; societies 300. [Estimated.]

24. *Roman Catholics*.—Archbishop 1; Bishops 10 or 12; numbers estimated at 500,000.

#### MISCELLANEOUS INTELLIGENCE.

##### BURMAH.

Fifteen persons have recently been baptized at Maulamyng, five at Tavoy, and a number at Rangoon, by the American Baptist missionaries.

##### CEYLON.

The Rev. Mr. Chater, of the English Baptist Missionary Society, who has often been affectionately mentioned by the American missionaries in Ceylon, died on the 3d of January, 1829, while on his way to England for the recovery of his health. He had been a faithful and useful missionary in Ceylon for seventeen years.

##### LIBERIA.

The brig *Liberia* sailed from Norfolk, Jan. 16th, having on board fifty-eight colored emigrants destined for the colony, also the two Swiss missionaries, Messrs. Dietzsch and Graner, mentioned at p. 28.

The brig *Montgomery* has been chartered by the American Colonization Society for the purpose of taking emigrants to Africa. Those who wish for a passage should be in Norfolk by the 10th of April. The vessel will accommodate 150 passengers.

##### EGYPT.

Twenty Arab boys have been sent to England, by the Pacha of Egypt, to be trained as schoolmasters in the Central schools of the British and Foreign School Society, London.

##### IONIAN ISLANDS—MODERN GREEK BIBLE.

The Rev. Mr. Leevess, Agent of the British and Foreign Bible Society, took up his residence at Corfu in November last, and is now occupied, with the Rev. Mr. Lowndes, of the London Missionary Society, in publishing the whole Bible in the modern Greek. The Old Testament is to conform to the Hebrew text; and the assistance of the well known Professor Bambas, and of the Professor of Divinity in the Ionian University, has been engaged.

##### DENMARK.

A brief notice was given, at p. 68 of the last volume, of the increase of schools in Denmark since the year 1823. The 24th Report of the British and Foreign School Society contains a more extended account.

No part of Europe displays greater efforts for the improvement and extension of popular instruction, than does the kingdom of Denmark. All the schools are under the patronage of the king, who recommends the adoption of the monitorial system in all the towns and villages of his dominions. It was stated, in the notice above referred to, that the number of schools in 1823, was 2,377: the true number was 2,302. The system was to be adopted by 344 more in the course of the year 1829, making the number of monitorial schools, at the close of last year, no fewer than 2,646.

Mr. D'Abrahamson, to whom the king has committed the charge of carrying this system into general effect, gives the following view of the plan of education, adopted in Denmark.

"These three principles we consider to be quite settled—First: That there is a certain amount of elementary instruction, which all ought to have; since, without it, none can reach that condition of well-being, which, as rational creatures, all ought to enjoy—Second: That, in addition to this, each condition and rank in society ought to enjoy, in the fullest measure, whatever higher instructions they can put to a profitable use—and Third: That superfluous instruction is very often useless instruction.

Such are the fundamental principles with which we started, and the soundness of which experience has confirmed. Elementary instruction has proceeded, during the last few years, with renewed zeal.

"Every village must have its school.—Each school is divided into two departments.—The lower ranks must have instructions, according to the mutual system, in reading, arithmetic, writing, geography, orthography; and, for boys, gymnastic exercises; and each child, individually, religious instruction.—The higher ranks, have (besides this) simultaneous instructions in, 1st, mental arithmetic; 2d, the history of their native country; 3d, continuation of orthography; 4th, ditto of geography; 5th, reading of manuscript; 6th, natural history; and 7th, for boys, gymnastic exercises; and individual instruction in religion.—At the age of 14 or 15, young persons receive the rite of confirmation; and are, by that act, admitted into society: their social existence then commences; for, until this, they are treated as in their nonage, but, after this, are considered as members of civil society: then commence their civil rights, when they make oath before a magistrate, hold property, &c.—No one, and you will mark this essential and constant rule, can receive confirmation (nor, consequently, pass from a state of nonage) without first being able to read, write, and cast accounts, and without what is considered a requisite knowledge on the subject of religion. Thus it is absolutely necessary that every individual of both sexes and of every rank—all, in fact, without exception, should receive elementary instruction, as that which is for the advantage of all."

#### SANDWICH ISLANDS.

Intelligence has been received of the arrival of the U. S. sloop of war Vincennes at Oahu on the 13th of October, after having touched at the Marquesas and Society Islands, and spent ten days at Byron's Bay (Hilo) in Hawaii. The Rev. C. S. Stewart, formerly a missionary of the American Board of Missions at the Sandwich Islands, was doubtless in this vessel, as chaplain, when she visited these interesting groups of the Pacific. See vol. xxv. p. 38.

Since the above was in type, a letter from Mr.

Stewart makes it certain that he was in the Vincennes. This letter is dated Oahu, Oct. 14th, and he says, "All things are prosperous here, and there is great reason to believe our visit will be highly beneficial to the best interests of the islands."

#### SOUTH-SEA ISLANDS.

The native converts, beside furnishing very liberal pecuniary aid to the London Missionary Society, have undertaken independent missions. Every congregation has sent out teachers: while some, for several years past, have maintained five or six. At present there are not fewer than forty of these native teachers employed at other islands, besides others ready to engage in the work. Two vessels have been built by the natives expressly for the purpose of visiting islands and conveying missionaries to places too distant to be reached by their canoes.

#### INDIANS.

From a census of the Indians residing on the Buffalo, Cattaraugus, and Alleghany reservations in the state of New York, recently taken by order of the Secretary of War, it appears that the whole number of Indians is 2,638, showing an increase of 294 in three years. They occupy 102,149 acres of land, of which they cultivate 3,691 acres. They have 1,543 horses and cattle. Those on the Alleghany reservation constitute more than one fourth of the whole amount in numbers, but they have less than one thirtieth of the horses and cattle, and less than one fiftieth of the cultivated land. This band have not permitted missionaries and teachers to reside among them.

#### DOMESTIC.

The Rev. Dr. Milnor, of the City of New York, embarked at that port about the middle of March for England. He expects to be in London at the anniversaries of the great religious benevolent societies in May. The Prudential Committee, have authorized him to represent the Board at the various missionary meetings, which providence may permit him to attend. He has received similar appointments from various important societies in this country.

## American Board of Foreign Missions.

#### CEYLON.

LETTERS received since the first part of this number was printed off, state that Mr. Woodward returned from the Neilgherry Hills early last spring with his health much improved. Doct. Scudder had found a resort to the Hills necessary, and left Jaffna for them in July last. He expected to be absent till the autumn, and his brethren had heard that change of the climate had been salutary. Mr. Poor, in August, was recovering from his lameness occasioned by a fall two months before. The other members of the mission were in their usual health.

#### NORTHWEST COAST OF AMERICA.

A LETTER has been received in this country from Mr. Green, dated North-West Coast, Aug. 10th. Almost six months had then elapsed since he parted from his family and associates at the Sandwich Islands. In reference to a portion of the northwestern tribes he says,—"The tribes inhabiting the coast which I have already visited, between the 53d and 57th degree of north latitude, are few in number, and wander over a

hard and cold country. They are a very intelligent people, but savage and bloody. I have been able to tell them in their own tongue, the object I have in view in coming hither, and the wishes of the Christian public in my own country to do them good. I have told them of God and their duty, and with some of them have had a very pleasant intercourse.—Were it not for the introduction of ardent spirits among them, I should hope that something could be done for their benefit. What a fearful account will that man have to render to God, who first introduced among these dying men this soul-destroying poison!"

Mr. Green expected the vessel to revisit Norfolk Sound, and to go from thence to California, before returning to the islands.

"I have no idea," he adds, "that the business of investigation on the coast will be finished this season. The country about the Columbia river, I have little doubt, is the place for a mission establishment. Capt. D., who is now in that river, gave me considerable information respecting the country. He says it is a very fine one—



that the climate is delightful, and the land excellent, and that the Indians are numerous and less savage than those on this part of the coast. I hope I shall yet visit that country, and that soon an establishment may be formed in that neighborhood."

Mr. Green had not returned to the Islands at the latest dates, which are about the middle of October. His infant child died at Honoruru, early in the month of August.

#### EXTRACTS FROM REPORTS OF AUXILIARIES.

THE following sentiments and exhortations, taken from reports of auxiliaries, deserve to be presented to the minds of all the friends of missions. They are specially worthy of consideration at this time, when, so far as the state of the heathen is concerned, there seems to be a peculiar preparedness and a loud call for additional missionaries, and for a more vigorous and extended use of all the means of diffusing Christian knowledge. The plans and necessities of the Board, in view of the present situation of its missions, were presented to some extent, in the address of the Committee, published in the last number, pp. 90—94.

The first extract is from the report of the Auxiliary of Northampton and the Vicinity, Mass., and pleads for increased exertions on account of the changes favorable to the propagation of Christianity, which have taken place among the nations.

There was a time, when the powers of earth seemed to be in a cruel league with the powers of hell to exclude the light of the Gospel from the regions of darkness, and the mercy of heaven from the abodes of wretchedness and sin. Public authorities were unfriendly to the progress of the truth, and private prejudice stood, like a wall of adamant;—too high to scale;—too strong to batter down. But these obstacles are surprisingly diminished, and in many instances wholly removed. Indeed, it is the striking characteristic of the present period, that the nations are so ready for the reception of the Gospel;—that evangelical effort is so successful, and evangelical truth so little opposed. The violence of public and private hostility seems to be melting away; and the nations of the earth, once eager to catch the peals, which thundered the voice of misery and devastation, are now ready to listen to that small still voice, which speaks peace on earth, good will to men.

Every where the highway of the Gospel is opening, and the sinner sighing for release. The Indian on your borders has caught the spirit of civilization, and hails with unwonted raptures the advent of the consecrated missionary, guided to his solitudes by the Spirit of God. The Macedonian cry is heard from the bosom of his forests, and echoes in supplicating accents from his hills. The poor African is waiting for the Gospel of salvation, and is ready to welcome, even the once hated white man to his home. All Asia seems to be moving by some mighty impulse; a spirit of inquiry is awake, and every

month brings us intelligence of some new opening for the herald of the cross. In China and the Burman empire, the Bible-man may soon hope to have access to nearly one third of the whole human race. Every thing now conspires to invite exertion. Even wars and the overturning of empires once so hostile to the spread of the Gospel, are preparing the kingdoms of this world to become the kingdoms of our Lord and of his Christ. The arm of the false prophet is weakened; the sceptre is trembling in his grasp; and the time is rapidly approaching, when the crescent shall sink beneath the cross.

And shall we not regard the leadings of Providence? Can we behold nothing, in the aspect of the world, which solicits more devoted exertion? Ought not the enlarged contributions of Christians to be proportioned to the opportunities which the God of Christians is presenting?

We do trust there is a benevolence in the hearts of those, who love the Lord Jesus Christ in sincerity, which will meet the exigencies of the times. Let us listen to the claims and calls of God. Let us give with more liberality, as the world are more ready to receive. Let us pour a deeper earnestness into our prayers, as we remember before God those beloved missionaries, who have gone out from the homes of their childhood to carry peace and happiness to the homes and hearts of the wretched. And let us, one and all, with increased and increasing importunity, implore him to hasten forward the period, when *the mountain of the Lord's house shall be established on the top of the mountains, and all nations shall flow unto it and be saved.*

The next extract is from the report of the Auxiliary of Litchfield County, Con. It urges persevering and increased exertion on the ground that the means used by Christian missionaries are well adapted to reclaim the heathen, and have hitherto been followed with most encouraging success.

The operations of these missionaries are such as divine wisdom, evangelical experience, and sound philosophy, unitedly prescribe. The pulpit, the press, and the education of the rising generation,—the three most potent agents in forming and transforming the moral character of man—are the means which they assiduously employ. They have seven printing presses in operation, which, it is estimated, have issued, during the last year, 200,000 copies of different publications, amounting to not less than 7,000,000 of pages in nine different languages. These publications are read with avidity, by multitudes, for whose benefit and instruction they are designed.

The fruits of missionary labor are of a most cheering character. At the Sandwich Islands the labor of less than ten years, has transformed a nation before addicted universally to stealing, into a nation of honest men; a nation before abandoned to intemperance, into a nation of temperate men; it has arrested entirely the horrible practice of mothers murdering their infant children; it has reclaimed them from the desolating effects of unrestrained lewdness; it has caused the Sabbath to be instituted, and observed with a sacredness, which Christian nations might be proud to emulate; it has built churches, in some of which are gathered every Sabbath, from 2,000 to 4,000 hearers; and it has

given to the nation a written language, and placed them in the high road to the learning and the literature of the world.

Such are the pledges of the future success and glory of the missionary enterprise, which God has already been pleased to give. The experience of the last year especially has furnished increasing ground of confidence in the wisdom and importance of this enterprise. It remains for the benevolent of our own country to decide, whether they will now *sustain* or *abandon* it. The field which the American Board have occupied, is wide, calling for a multiplication of laborers. With only one of their missionary stations—that of Bombay—is connected a population of not less than 12 millions of heathen, all speaking the same language; two or three hundred thousand of whom are annually passing beyond the reach of kindness or hope. Surveying this field of moral desolation around them, with the millions that are perishing for lack of vision, our brethren who have gone to their relief, are every year sending back to us the earnest cry, "Come over and help us!" Shall their entreaties be of no avail?

The cause which we advocate, dear brethren and friends, is one which appeals to your *humanity*. The condition of 600 millions of your fellow men, shut out from the light and influence, the hopes and promises of the Gospel, pleads for its support. To this portion of the lost children of men, the only means which God has provided for their salvation, have never yet been applied. The remedy for them is in our possession. Its efficacy has been proved by the testimony of God, and of experience. The triumphs of the Gospel in the apostolic age—the conversion of our own heathen ancestors by its power—the incipient success of modern missions—all bear witness, that it is mighty through God to the pulling down of strong holds. Can we withhold from them this blessing? The object which now solicits our aid, is one for which the Son of God laid down his *life*; and shall we grudge any little *pecuniary* sacrifice which it may require of us?

*The situation and circumstances of our missionaries*, plead in its behalf. Two hundred and twenty-five of our friends and fellow citizens, who have bid a long farewell to home, and kindred, and country—foregone the comforts of civilized society, and braved the dangers of foreign climes, are absolutely dependent on our annual benefactions, for the means of usefulness and of sustenance. Shall their operations languish, and they be left to suffer and die, because their brethren whom they have left behind in circumstances of affluence or comfort, will not support or help them?

There is no want of ability. Let only the funds which the temperance reformation has saved the county for eight months past, be appropriated to this object, and our contributions will be increased to ten times the amount given the last year. Oh for the same mind in Christians, which was also in Christ Jesus; who, though he was rich, yet for our sakes became poor, that we through his poverty might be made rich! Oh, for that heavenly spirit which animated the Apostolic Church, when no man said that aught of the things which he possessed was his own. "It is more blessed to give than to receive."

The suggestions to COLLECTORS contained in the remaining extract, from the report of the Auxil-

iary of Essex County, Mass., are peculiarly appropriate at this time and are commended to the notice of collectors in connection with other auxiliaries. Collectors should bear it in mind, that the means of sending the Gospel to the heathen will be augmented or diminished, according as they are, or are not, faithful in performing the duties assigned to them.

Your Committee are aware of the present depression in the commercial world, and of the many and heavy losses sustained within this county, and of the extensive stagnation of business among us; but they hope that both the collectors and the contributors will keep in mind that noble example furnished by the friends of missions in Great Britain, who have never allowed the slightest decrease in their religious charities during those seasons of grievous pecuniary embarrassment, with which they have been visited; and will also keep in recollection that yet nobler compliment paid the Christians of Macedonia, by Paul, in their season of deep distress: "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia, how that in a *GREAT trial and affliction*, the abundance of their joy, and their *deep poverty*, abounded unto the *riches of their liberality*." Let us do likewise.

The question is sometimes asked: How shall we enlarge the number of our subscribers? We know of no other answer than this: Apply to others,—to all, in a respectful manner, and present the success, the wants, and the divine origin of the cause to their serious consideration and regards, as men, as enlightened men, as Christians; and such are now the demonstrations of experience, and the convictions of Christian obligation, that objections can scarcely be made on the ground either of principle, or expediency, or impracticability, and few will decline bearing some part in this great and rising cause.

Call upon all classes. Do not neglect the poor; the great amount of religious charities, both in England and in this country, are bestowed by the middling classes of society. It is no less a duty to enlist the feelings of the poor than of the rich, in the cause of benevolence; for, although they may not contribute as much as the wealthy, it may effect the two-fold object of benefiting them, and aiding the cause—of reclaiming a wanderer from the grovelling paths of vice, and of raising up an important auxiliary to the church. By making an extra effort to unite in those labors of love, they may establish such habits of industry and economy, as, in our favored land, may elevate them to such a rank among the higher classes, as shall confer on themselves and society a lasting benefit.

Complaints have been made, that even now, we draw from the hard earnings of the poor, money which is necessary for their own support; but this is not an encomium upon our zeal, to which we are, in any degree, entitled. No one has probably ever given more than he has deemed a privilege, or more than it was a benefit to himself to bestow. It is a sufficient reply to such insidious objections, that the poor have an undoubted right to judge of their own necessities, and to follow their own convictions of duty. Especially may they esteem it both a duty and a privilege to aid in the diffusion of the Gospel, since they are the only class distinguished by the Saviour, as having the Gospel preached

to them in particular;—thus perceiving that by it they are raised to a condition of moral equality with the most favored classes. He also distinguished the poor when he immortalized the poor widow, who cast her two mites into the treasury. And who that has experienced the rich consolations of the Gospel in seasons of affliction, to which the poor are peculiarly exposed, feels not himself in duty bound to bring them by any possible effort under its gracious influence, relying with unwavering faith on the assurance that he who waters shall himself be watered; and how can you place them in circumstances so favorable to this influence, as by giving them in this noble, and ennobling enterprise, a rank of entire equality with those upon whom they are in the habit of feeling dependent.

Give all, therefore, an opportunity to cast in their mite, and let none be neglected because their gift must of necessity be small. "In their deep poverty" let "the abundance of their joy" be made manifest "through the riches of their liberality;" and, although their gift may be but "two mites," let it be bestowed, that their pious doings may be had in everlasting remembrance.

We have undertaken a great work; and it should never be forgotten, in our contemplations of it, that the six hundred millions, estimated to compose the portion of mankind now destitute of the Gospel, must all go down to the grave, within thirty years; and leave their places to an equal number of their posterity, who must soon follow them, and in quick succession be themselves followed by another equal number, with the same cheerless prospects before them; "so that the heathen now on the earth must be evangelized by Christians now on the earth, or die without enjoying the benefits of the Gospel." Upon every Christian, therefore, now living, whatever be his ability, devolves a duty, which he cannot transfer to his children, or neglect for any reason, and be innocent. He that bears not his part, whether it be great or small, in this divine enterprise, cannot be guiltless under that statute of his Lord's kingdom, which says: **PREACH THE GOSPEL TO EVERY CREATURE.**

We can do without many luxuries, and many misnamed necessities of life, but the heathen cannot do without the Gospel of Jesus Christ; and they have a claim upon us, not indeed from their rights, but from the dying legacy of their compassionate Redeemer, which it is not the part of Christian obedience to deny them.

Collectors would probably derive much advantage from meeting together immediately before they begin to make their calls, conversing on the object in which they are engaged, and getting enlarged views of it; devising methods for increasing the number of contributors and for inducing the present contributors to enlarge their subscriptions; stating to one another the various difficulties and objections they meet with and the most effectual method of obviating them, and resolving together to perform their task in the most punctual and vigorous manner, though it should be attended with inconvenience and self-denial.—Ministers would aid collectors and the cause very much, if they would meet with them and address them with particular reference to their duties.

## Donations

FROM FEB. 16TH, TO MARCH 15TH, INCLUSIVE.

### I. AUXILIARY SOCIETIES.

<i>Addison co. Vt. E. Brewster, Tr.</i>	
Cornwall, Gent. 32,76; la. 17,84;	55 16
mon. con. 4,56;	
Middlebury, Gent. 60,27; la.	114 84
54,57;	
Shoreham, La.	17 00—187 00
<i>Boston and vic. Ms. C. Stoddard, Tr.</i>	
	1,000 00
<i>Essex co. Ms. J. Adams, Tr.</i>	
New Rowley, La.	19 00
Salem, Mon. con. in Howard-st. chh.	7 89—26 89
<i>Franklin co. Ms. F. Ripley, Tr.</i>	
Conway, Gent.	4 34
<i>Hartford co. Ct. J. R. Woodbridge, Tr.</i>	
Berlin, N. Briton so. Gent.	8 01
Glastenbury, Mon. con.	46 38
Hartford, North, Mon. con.	7 00
Hartland East, L. and P. Case, for Bombay miss.	12 00
Wethersfield, Gent.	7 40
Newington so. Gent.	15 73
Mrs. E. Whittlesey, 4th pay for Caroline Whittlesey, in Ceylon,	12 00—108 52
<i>Hillsboro co. N. H. E. Parker, Tr.</i>	
Amherst, Gent. 44; la. 37,18;	
mon. con. 8,01; a lady, for books for Sandw. Isl. 5;	94 19
Antrim, Gent. 34,24; la. 23,10;	57 34
Bedford, Gent. 22,81; la. 29,45;	52 26
Francesstown, Gent. 48,64; la. 67,34;	115 98
Greenfield, A gentleman,	1 00
Hillsboro', Gent. 13; la. 12;	25 00
Holles, Gent. 40,41; la. 21,34;	61 75
Lyndeboro', Gent. 53,11; la. 34,50;	87 61
Mason, Gent. 11,62; la. 12,62;	24 24
Milford, Gent. 28,32; la. 33,47;	
juv. agri. so. 6,35; (of which to constitute the Rev. HUMPHREY MOORE an Honorary Member of the Board, 50;)	68 14
New Ipswich, Gent. 20,78; la. 42,90;	63 68
Felham, Gent. 24,33; la. 28,78;	53 11
Peterboro', A gentleman,	1 00
Wilton, Gent. 11; la. 14,80;	25 80
	731 10
Ded. c. note,	2 00—729 10
<i>Monroe co. N. Y. J. Bissell, Tr.</i>	
Attica, Mon. con. 2,12; A. Allen, 2; miss. asso. 1,50; two indiv. 1;	6 62
Bergen, Asso.	14 00
Chili, Mon. con.	5 00
Clarkson, Mon. con.	9 00
Le Roy, Mon. con.	25 00
Livonia, Mon. con. 24,81; fem. mite so. 6,37;	31 18
Lyme, Fem. asso. 9,25; asso. 9;	18 25
N. Penfield,	5 50
Ogden, Asso.	54 00
Parma and Greece, Mon. con.	10 06
Pittsford, Gent. 22; la. 28;	50 00
Riga,	14 50
Rochester, Mon. con. in 1st presb. chh. 14,19; do. in 2d do. 22,25; do. in 3d do. 85,05;	121 49
Sweden, Mon. con.	3 00
West Bloomfield, Mon. con.	7 00—74 00
<i>New Haven city, Ct. C. J. Salter, Tr.</i>	

Gent. 1st so. 8; mon. con. 12, 14; <i>New Haven co. West, Ct. W.</i> Stebbins, Tr.	av. of unc. notes, 87 24 00—24 87	<i>Newburgh, N. Y.</i> Young la. benev. asso. 2d, 3d and 4th pay. for <i>Mary Johnston</i> , at Brainerd, 30 00 <i>Newville, Pa.</i> For. miss. so. 60 00 <i>New York city,</i> A friend, 1 00 <i>Northboro',</i> Ma. A. Rice, 3 00 <i>North Yarmouth, Me.</i> Mon. con. in 1st chh. to constitute the Rev. <i>DAVID SHER-</i> <i>LEY</i> an Honorary Member of the Board, 50 00 <i>Orrington, Me.</i> Mrs. B. Phipps, 1 00 <i>Petersburgh, Va.</i> Mrs. S. Hoge, 20; Miss A. Gilliam, 5; 25 00 <i>Phila. Pa.</i> La. for. and domes. miss. so. part av. of a fair, (of which for Ceylon miss. 400;) 750; <i>JOSEPH MONTGOMERY</i> , which constitutes him an Honorary Mem- ber of the Board, 100; 850 00 <i>Shelby, Ky.</i> Rev. J. L. Marshall, a bal. 50 <i>Springfield, Vt.</i> Mon. con. 14 00 <i>Tryon, N. Y.</i> C. Lyman, 2d pay. towards extra effort, 10 00 <i>Vernon Center, N. Y.</i> Mon. con. 14 00 <i>Watertown, N. Y.</i> A friend to education, 5th pay. for <i>Richard Lane Boardman</i> and <i>Charlotte Bradley</i> , at Mackinaw, 24; Watertown presbytery, 18; 42 00 <i>Westerlo, N. Y.</i> Fem. so. 8 50 <i>York, Pa.</i> A Spangler, rec'd at Brainerd, 1 50 Unknown, Indiv. 1 00 Whole amount of donations acknowledged in the preceding lists, \$4,688 44.
<i>Oneida co. N. Y.</i> A. Thomas, Tr. Bridgewater, Mon. con. 5 50 Burlington, Mon. con. 1,58; gent. asso. 5,25; 6 83 Canajoharie Center, Rev. C. W. 5 00 Clinton, Asso. 44 00 Florence, Mon. con. 8 81 Fly Creek, A. North for <i>Albert</i> <i>North</i> , at Willstown, 30 00 Hamilton, Mon. con. in 2d cong. so. 12 70 Leyden, Fem. cent. so. for Med- iter. miss. 3; mon. con. 1,90; 4 90 Mexico, Mon. con. 4 00 New Haven, Mon. con. 6 00 Perry Center, Mon. con. in presb. chh. 17 00 Richland, Mon. con. 6 46 Rome, Gent. 50; W. Talcott, 10; mon. con. in 13th sch. dist. 6,08; 66 08 Rutland, Mon. con. 3, J. McC. 1; 4 00 Trenton, Mon. con. 5 75 Utica, Gent. 1st presb. so. 122,22; mon. con. 2d do. 47; 169 23 Whitesboro', Unknown, 3 00 Winfield, Asso. in cong. so. 3 87—403 13 <i>Sullivan co. N. H.</i> J. Breck, Tr. Cornish, Gent. 24,56; la. 33,28; 57 84 Total from the above Auxiliary Societies, \$2,967 61		III. LEGACIES. <i>Bath, N. H.</i> Moses P. Payson, dec'd, for <i>Moses P. Payson</i> and <i>Mary Green Pay-</i> <i>son</i> , in Ceylon, by Mrs. Hannah Payson, EX'x, 72 00 <i>Manchester, Ct.</i> Birge, dec'd, by S. Birge, EX'r, through the Hartford co. AUx. so. 100 00 <i>Saybrook, Ct.</i> William Ingham, dec'd, by E. Ingham, 10 00 IV. DONATIONS IN CLOTHING, &c.

## II. VARIOUS COLLECTIONS AND DONATIONS.

<i>Albany, N. Y.</i> Mon. con. in presb. and ref. D. chhs. 100; Fem. miss. so. in 1st presb. chh. for <i>Catharine Spencer</i> at Mackinaw, 11,50; 111 50 <i>Baltimore, Md.</i> Sch. chil. coll. and int. for Cher. miss. 10 00 <i>Bennington, Vt.</i> Mon. con. in Factory village, 12 00 <i>Blountville, Ten.</i> S. Rheas, 1 00 <i>Boston, Ms.</i> Chil. of mater. asso. of Han- over chh. for Greek sch. books, 2,29; J. M. for do. 12 c. Mrs. Bonfils, 1,50; 3 91 <i>Brighton, Ms.</i> A friend, to constitute the Rev. <i>GEORGE W. BLAGDEN</i> an Honorary Member of the Board, 50; la. asso. 21; mon. con. in evang. so. 32,56; 103 56 <i>Brookfield, Vt.</i> Mon. con. 15 00 <i>Brookline, Ms.</i> Mon. con. for miss. to Japan, 4 00 <i>Bucksport, Me.</i> Mon. con. 40 00 <i>Canton, Ms.</i> Fem. miss. so. 15 00 <i>Charleston, S. C.</i> Sou. Car. aux. asso. 100; juv. so. in 3d presb. chh. 10; J. McNinch, 10; 120 00 <i>Claremont, N. H.</i> Mon. con. 5 00 <i>Dracut, Ms.</i> Mon. con. 1,50; a friend, 1; 2 50 <i>Dublin, N. H.</i> Mon. con. 12,15; a fem. friend, 5; 17 15 <i>Durham, N. Y.</i> An old friend to missions, 3 00 <i>Fitzwilliam, N. H.</i> Mon. con. 14 75 <i>Hampstead, N. Y.</i> For. miss. so. in presb. chh. 5 25 <i>Hancock, N. H.</i> Mon. con. 15 06 <i>Haverhill, W. par. Ms.</i> La. benev. so. for ed. hea. chil. in Ceylon, 12 25 <i>Kingston, Pa.</i> Fem. hea. sch. so. 5 00 <i>Laconia, Ky.</i> So. 15 40 <i>Louisville, Ky.</i> Mr. Averall, 1; an un- known friend, 10; 11 00 <i>Mayhew, Choc. na.</i> N. Fitzsimmons, 2 00 <i>Moffit's Store, N. Y.</i> P. Roberts, 5 00	<i>Andover, Ms.</i> Binding of books by Elles and Griffin, 10 00 <i>Aurora, N. Y.</i> A box, fr. ladies, rec'd at Seneca. <i>Bergen and Le Roy, N. Y.</i> A box, rec'd at Seneca, 17 88 <i>Charleston, S. C.</i> A cask, fr. Goshen so. for Goshen, 100 00 <i>Columbus, N. Y.</i> A bundle, fr. fem. benev. so. <i>Exeter, N. Y.</i> A box, 60 00 <i>Hartland, Ct.</i> A barrel, for Yoknokchaya. <i>Lee, Ms.</i> Two barrels for Dwight. <i>Louville, Stone's Square, N. Y.</i> A box, 22 58 <i>Manlius, N. Y.</i> A barrel of flour, 6,25; a box, for C. Cushman, Hebron. <i>Newburyport, Ms.</i> Two boxes and a bun- dle of books, &c. fr. C. Whipple, 300; also two bundles sab. sch. tickets and class papers, fr. do. <i>Newport, N. H.</i> A box, fr. fem. char. so. for wes. miss. 38 84 <i>Orangetown, N. Y.</i> A box, rec'd at Seneca. <i>Salisbury, Ct.</i> Sundries, rec'd at Haweis. <i>Shoreham, Vt.</i> 5 yds. cloth, fr. Mrs. Stan- ley, for Sandw. Isl. miss. <i>South Canaan, Ct.</i> Sundries, rec'd at Haweis. <i>Windham, Vt.</i> A box, 52 00 Unknown, A box. A box, for Rev. H. G. O. Dwight.
---	--

The following articles are respectfully solicited from  
Manufacturers and others.

Printing paper, to be used in publishing portions  
of the Scriptures, school-books, tracts, &c. at Bom-  
bay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills,  
slates, &c. for all the missions and mission schools:  
especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of  
both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.